SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES. MARCH, 1882. VOL. XIV, NO. 3.

### Miss Sarah R. Whitlock.

EVER since the present Editor came into his office, he and his associate, Dr. Freeman, have been assisted by Miss Sarah R. Whitlock, office secretary. For a year her health was very feeble, and in December she passed into the other world. Although her name never appeared in connection with the work of the Sunday-School Department, she rendered in her sphere most efficient service, and was one of the most industrious, patient, and faithful workers we have ever known.

Miss Whitlock was the daughter of Rev. Prof. George C. Whitlock, LL.D., formerly of Genesee College, Lima, New York, and afterward of Iowa Wesley University, Mount Pleasant, and still later of Victoria University, Canada. She leaves many friends who knew her well, prized her highly, and who mourn her departure.

### The Pulpit and Doctrine.

WE believe in doctrinal sermons. They may be too dry. They may be too long. They may be too dogmatic. We do not believe in excessively long, dry, or dogmatic doctrinal sermons; but the pulpit for doctrine.

The pulpit should state doctrinal truth. It should give simple definitions. It should give clear definitions. It should give practical applications.

The pulpit is for purposes of instruction as well as of appeal. The fervent appeal is the more effective when it accompanies or follows a good body of doctrinal truth. To fear God and love him one must know him—his ways, his will, his works. Doctrine is the fuel which gives glow and heat to persuasion.

The pulpit should, through a series of sermons, discuss Christian doctrine in a somewhat systematic manner, taking up one subject to-day, another subject akin to that and following it on next Sunday, and so on through the general outlines of systematic theology. It would in most cases be unwise for a minister to announce his intention to preach such a series of doctrinal sermons. It might repel more than it would attract. That it would attract some we have no doubt, for there are many people in every community who take pleasure in thoughtful discussions of the great principles underlying Christian thinking and Christian living. But perhaps the majority would be alarmed at the idea of a series of doctrinal sermons. During a three years' pastorate, one strong sermon a month, on some aspect of Christian doctrine, would furnish a minister a splendid opportunity for the indoctrination of his people.

Doctrinal sermons should devote themselves to one topic at a time, presenting it with a variety of illustrations, sustaining it by a strong body of Scripture proofs, holding it up in many and varied forms, so that repetition may be secured without wearying the hearer.

We have little faith in "children's sermons." Not one man in a thousand has the tact to adapt himself to children. Most men will succeed far better in reaching children if they can really comprehend the mental status of the average adult, and address the truth to him. The children will then comprehend him, and because the sermon was *not* "adapted" to them, will give better attention, have more respect for themselves, and thus vastly more respect for the preacher. If, therefore, the preacher will so simplify, illustrate, and repeat his doctrinal puttings as to hold and enlighten and instruct the average man and woman of forty, he will be sure of entertaining and instructing, and thus indoctrinating, the children of his congregation. We believe in doctrinal teaching in the pulpit for the benefit of our people, old and young.

### Special Classes in Doctrine.

A "CONVERSATION" on any doctrinal point, that does not degenerate into a mere controversy on words, or a sharp quarrel between men of words, will always prove delightful and profitable.

A conversation gives opportunity for the ignorant to ask questions. It enables the teacher frequently to repeat his statements. It presents difficulties as apprehended by various classes of minds, or of minds with different degrees of culture. It is sure to excite thoughtfulness after the echoes of its last words have died away.

A series of doctrinal discussions, under the wise direction of a pastor, might be made to contribute to theological depth and strength in the Church.

Such classes should anticipate by careful study the topic of each session. Textual studies, statements of creeds, the writing out of difficulties, the presentation of individual questions, would all prepare the way for helpful work.

All such theological studies must be conducted in the interest of truth, and with the spirit of reverence, for mere controversy never builds up any body. It is only another form of the prize-fight. We seek the truth for the sake of the spiritual improvement it promotes, otherwise we do not need the truth. A service of prayer in connection with a doctrinal discussion ought to be freighted with spiritual power. Among the massive and majestic truths of Christianity one may expect to feel the fresh and exhilarating breath of the divine Spirit, like the winds that sweep down from Lebanon and Hermon.

### Doctrine at Home.

THE best place to teach Christian doctrine is at home, because better there than anywhere else its fundamentals may be illustrated.

Father and mother in their administration should represent all the essentials in the divine administration—the rightful authority, law, penalty, justice, mercy, long-suffering, mediation. There is scarcely a doctrine in the whole range of Christian theology that may not be better illustrated by a wise, just, and loving home-life than in any other way; and blessed beyond all our power of expression are the children whose parents stand above them as the representatives of divine authority and of divine ideas. Blessed are the children who see God's power and love and truth and patience in the same qualities as faintly presented by the characters and government of father and mother.

The fragment of the arch suggests to the looker-on the perfect arch. The effort at right-living on the part of parents at home suggests the perfect life as illustrated by Jesus Christ. Mother's attempt to be patient, even though the struggle brings blood to her face, and fire to her eyes, and causes her lips to quiver, will suggest to every child that patient One whom his mother trusts and seeks to imitate. So, on the ethical as on the doctrinal side, home is the best teacher of doctrine.

In order to make home-life, in its study and illustrative operations, most effective in this direction, parents should teach in a formal and very thorough way the doctrines of the Church. The Bible and the Catechism should find their places on the family table; and once at least every week the teachings of the word of God, as embodied in the creed and the Catechism of the Church, should receive the attention both of parents and children.

### Depreciating Doctrine.

FALSE doctrine is the fountain of false living. Out of error springs evil. False hygienic doctrines break down physical constitutions. False political doctrines undermine and ruin civil institutions. False social doctrines weaken the bonds of the family and good neighborship. False educational doctrines impair the intellectual powers. False religious doctrines weaken and ruin the moral and religious nature.

It is surprising how a little truth may sometimes hold its own in the presence of colossal errors, and seem to neutralize the power of the latter; but no error can be allowed a place in the heart without corresponding darkness and weakness. There is a degrading and demoralizing power in error.

The outcry against doctrine, doctrinal preaching, doctrinal teaching, is sheer nonsense. Doctrine may be abused, and the importance of certain dogmatic statements may be over-emphasized, and out of differences may come uncharity, alienations, bitterness. All these several results are not because doctrine is itself unimportant, but because we do not sufficiently exalt it, and because we allow a wrong spirit to control us in the advocacy and defense of it.

It does make a difference whether a man is a fatalist or a believer in divine moral government and human freedom; whether he believes God to be just and holy, or whether his God is an indulgent, indifferent sort of being, to whom wrong is as good as right, and error as worthy as truth. It does make a difference whether a man believe the doctrine of moral probation or whether he regards life as the Epicurean—a sphere for present gratification regardless of moral qualities or consequences. It does make a difference whether the Bible is a human production, the outgrowth of certain intellectual, moral, and religious evolutions through the ages, or the divinely produced word of God for human direction and with divine authority. It does make a difference whether the Christ whom we worship is a man like Socrates, or God manifest in the flesh.

It does make a difference whether the Spirit of God, the Holy Ghost, be merely a force in truth, or whether he be a person, the spiritual manifestation to the human spirit of divine personality and companionship. It does make a difference whether the will of man is a mere product of material organization, or a spiritual, individual, immaterial entity and personality which moth cannot corrupt, water dissolve, nor fire consume.

Let us stand up for doctrine, for true doctrine. Let us compare doctrine with doctrine. Let us search the word of God for doctrine. Let us bring every doctrine to the word of God as the final test and authority. Let us in our pulpits, in our homes, in our Sunday-schools, teach and illustrate the true doctrines of the true Church, drawn from the true word of the true God.

### Little Foxes.

Among the little foxes that were detected by a recent convention as spoiling the vines of —— County Sunday-schools were the following: "Absenteeism on the part of Teachers;" "Closing up Sunday-schools in the Fall;" "Regular Irregularity in Attendance;" "Hop Picking;" "Failure to Recognize the Pastor as having authority and responsibility in connection with the School;" "The Use of Inferior Lesson Helps, because cheap;" "The Employment of Unconverted Teachers;" "The Monopoly of Singing in the Sunday-school Session by the Choir."

The hop-picking season is demoralizing to the Sunday-schools and to the Churches for the following reasons:

1. The purpose for which the hops are raised, picked, and sold is to make beer. Every church member who raises hops, and sells them, carries with him the knowledge all the while that he is doing a mean thing. He may gloss it over, apologize for it, hold somebody else responsible, bribe or threaten his minister into pulpit silence on the subject, and all the while he, his wife, his children, and his servants know that he is doing a dishonorable thing in selling hops. There is no getting over it. Conscience, true to the truth, smites him, and with a smiting conscience how can any one excite any enthusiasm in his poor soul in Bible study, Sunday-school work, religious revival, prayer, or any thing else that belongs to the kingdom of grace?

2. The hop-picking season brings into the neighborhood, for the purpose of gathering in this ill-gotten gain, a crowd of reckless, godless, carnal, corrupt, young men and women from the cities, who spend their days in picking hops, their nights in drinking, dancing, and other dissipations. This exciting element is brought into contact with the sons and daughters of the hop-grower. For the sake of the precious gains made by the questionable business of raising hops, he is willing to bring his sons and daughters in contact with the very dregs of society. Sometimes the conversation in the hop-field by this class of pickers is so foul and obscene that young girls and innocent boys blush, and then laugh, and after a while join in it themselves.

But our hop-picking makes money, and what matters it if the decencies of society are violated and the children corrupted?

No wonder that —— County suffers from absenteeism, want of regularity in attendance, etc., etc.

### That Indelicate Allusion.

The old English speech was a more direct and faithful speech than that of the age in which we live. In those earlier days sin was called sin, and a lie was a lie, and a thief was never pronounced a kleptomaniac. In all of our old standard writers—Chaucer, Spenser, Shakspeare—there are many expressions which the writer of to-day would not drop from his pen.

The English Bible, translated in those early days of plain speech, gives to us its history and biography, its prophecy and precept, in the same plain, blunt way. When it deals with sin and sinners that it may save them, it talks about the sins it proposes to destroy. The writers of the Bible were not æsthetic, as judged by the standards of this age.

Taste varies through the ages and among the nations. A polite Englishman of to-day will make references in miscellaneous society to domestic matters which would put to blush the cheek of the average American. Not that the latter is more refined than the former; the difference is to be sought in the customs of the two countries. Knowing this fact, we were compelled on one occasion to put an Englishman on his guard against certain remarks which he would be sure to make in the parlor should a certain theme be suggested. He was in every respect a perfect gentleman. He could see no harm in the allusion; usage made the difference between him and his American friends. In the olden times this plainness of speech on subjects which later ages socially avoid was indulged in, and no harm was thought of it. Literature is full of illustrations of this fact. Every young person who studies Greek, Roman, or Continental literature, must meet it.

We may expect to find many expressions in the Bible which modern taste would wish otherwise, just as it would with the language of Shakspeare. The Bible, true to the successive ages in which it was produced, true to the biographical and historical events which it records, true to the exalted moral standards which it presents in its bold definitions and denunciations of sin, contains a multitude of things over which the exacting taste and the evil self-consciousness of the times are ready to blush.

All this, however, does not justify the tastes and the evil self-consciousness of the times. The truth and rigor of the book are to be respected, and the fashion which passeth away must not be permitted to silence the bold, plain, and divine word which abideth forever.

We have recently learned of certain Sunday-school teachers who, finding an indelicate reference in the current lesson, or some such plain teaching as is contained in the seventh commandment, have remained away from school for that reason, rather than face with God's truth the young boys and girls, or young men and women, placed in their charge.

What shall we say to a Sunday-school teacher who stays away from the class because the seventh commandment is included in the lesson for the day, when there is no one of the commandments the enforcement of which is needed so much to-day? There is a sin called adultery. It begins with thoughts, looks, desires, and goes forward with progressive steps from apparent innocency to terrible culpability. It is a great sin. It aims a blow at the nethermost foundations of society and individual character. It is the sin of the ages. Delicately, wisely, effectively, tenderly, a true Sunday-school teacher may and should, after fervent prayer and thorough preparation, so plainly present the law of God on this subject that every person in the class may hear to his or her face Him that spake from Sinai. The boy or girl who blushes under such wise and tender teaching as that only advertises his or her need of the sharpest words that can be spoken. Away with the false modesty of the times which would sheathe in velvet the sharp and glittering sword of the Most High, and that in the presence of his enemies.

Some references in the lessons which offend modern taste, and involve no moral principle, may easily be passed over. Their presence, however, gives the teacher an opportunity to remind the class of the change in customs or taste, literary, domestic, or social.

It may be well, when Ingersoll, and other blatant infidels, are making their charges against the Scripture on the ground of its vulgarity, to give good answer to our young people when such opportunity offers, instead of skulking and hiding through false tastes. Let our pupils know how it happens that these things are in the word of God.

We have no patience with this weakness, and enter our protest against it. Taking God's word as it is, let us teach it. Let us defend, if necessary, the forms in which, through the human interposition in its production, it comes to us. Let us seize the opportunity for striking home at the sins and skepticisms of the age, but let us never play the coward.

## New York Sunday-School Choral Union.

A COMMITTEE in New York, of which Rev. A. F. Schauffler is chairman, has taken steps to organize in New York city a movement which has for its end the improvement of Sunday-school singing. The mammoth concert given by a chorus of five thousand voices—Sunday-school teachers and scholars, in the Crystal Palace, inspired several of our American delegates. They were "surprised at the artistic nature of the music rendered; not only was the character of the selections rendered far above that in general use in our Sunday-schools, but the manner of its interpretation was far in advance of any thing we ever had heard on this side of the ocean."

Dr. H. R. Palmer was selected as the leader of a class of two hundred and fifty mixed voices drawn from six different New York schools. They devoted only ten nights to the class drill, owing to the lateness of the season, but the result was wonderful. An exhibition of the attainments of the class was given at Broadway Tabernacle, June 7, 1881.

The committee having the matter in hand have planned to establish four centers next year where volunteers from thirty to forty different schools may receive regular drill once a week for the season of eighteen weeks. There will then be under instruction about one thousand voices. In addition to this, a fifth normal center is to be established, where the leaders of Sunday-school music may receive instruction from Dr. Palmer, thus fitting them to carry out his advanced methods in their respective schools.

We are more than pleased with this new movement, and wonder why it will not be possible, in all sections of the country, to introduce it.

## The Cables.

WE remember when the Atlantic Cable was believed to be a failure. It broke and sunk six hundred miles from Newfoundland, and slept for some time, a lifeless rope in the deep sea.

Once in a while, even now, with all the cables crossing the ocean, we read in the morning paper: "The communication has been interrupted through this or that cable."

Eighteen hundred years ago our blessed Saviour laid a cable of saving prayer between heaven and earth. It has never been broken. Its currents are as strong, and its messages as distinct, to-day as ever. Even Leviathan can never destroy it. If we have our communications ready at any time, and know what we want, and are resigned to his will, and believe his word—"Whatsoever ye ask ye shall receive," we shall certainly receive reply. That heavenly cable has always been successful. It has never needed buoy or grappling-iron. No

repairs are needed. No price is charged for its use. Its messages go from the heart to heaven, and from heaven to the heart, "without money and without price."

There are men who, when they send a telegram by the Atlantic cable, understand the processes by which it is sent from one office to the other. There are multitudes—the vast majority of men who use the cables—who never give a thought to the scientific processes or the mechanical processes by which the work is wrought. They need a communication; they know of the Atlantic cables; they have faith in the companies' promise and power; they commit to proper officers, under proper conditions, the news they wish to forward. They have no solicitude about the process. And, again, neither the few who know the process, nor the many who are ignorant of it, can form any idea of the nature of the force which makes the cable possible. With all their knowing, scientific men are utterly unable to explain the deepest mystery of electricity.

There are, or may be, philosophers who have grasped the true idea of prayer, its philosophy and its modes; but the mass of men have no such knowledge. How foolish it were for them to refuse to pray because of this lack! How wise they are who use the cable of prayer as they use the submarine cable, examining the facts and general principles on which both are based; resting on promises; trusting to forces; expressing their desires in the appointed way; and then patiently waiting results.

## Definiteness.

The Rev. M. P. Blakeslee, of Rushville, N. Y., forwards to our desk the following suggestive incident. Two primary Sunday-school scholars were playing Sunday-school on the afternoon of December 4, and this is the way that one of them repeated the Golden Text: "The double-minded man is under the manger at all times." This was promptly corrected by the other, who said: "No, it is under the stable always." And then they had a discussion as to whether it was a "double-minded man," or "double-headed man." The origin of their honest blunder is quite obvious.

"The double-minded man is unstable in all his ways;" and this fact the Sunday-school teachers will discover who allow their scholars to have their minds equally balanced between the appointed lesson for the day and interests outside of that, whether in the school, at the hour of recitation, or in the ends of the earth, whither the fool's eye wandereth.

How easy it is to take for granted that because a sentence is sounded over and over again in the ears of a child that that sentence is thereby apprehended, either as to its form or contents.

The Sunday-school teacher should ask: "Does my pupil really understand the words which he recites?"

The retention of any truth for profit demands more than a repetition of its form. There must be question and answer concerning it. Question and answer must be followed by question and answer. The idea involved must be expressed by the child in some other language than that which he is endeavoring to commit. The teacher himself should study the truth in two or three different ways. The pupil himself should study the truth in two or three different ways. The meaning of each word should be carefully examined and re-examined by both teacher and pupil.

All this is true of our youngest pupils, and it is equally true of our oldest.

## Two Useful Publications.

Our Bible students and Sunday-school teachers must not forget the *Berean Supplement*, a book of supplemental lessons, opening services, services of doctrine, several beautiful songs with music, and a number of hymns. The price is $3 a hundred.

*The Study* is a quarterly magazine for Sabbath-school superintendents, primary-class teachers, Bible and normal classes. The January number contains several editorials, contributions for the benefit of primary-class teachers; an account of an old-fashioned catechetical class, by a Reformed pastor; lesson aids for primary-class teachers, with beautiful and ingenious blackboard illustrations; and lines of thoughts in the International Lessons, by Rev. J. L. Hurlbut—lines of thought not given in any other publication, and designed especially to aid the superintendent in his work. Then come several pages of rich selected reading for the promotion of the spiritual life of pastor and superintendent, and the Bureau of Information, full of valuable hints. Price of *The Study*, 50 cents per annum. Every pastor, superintendent, and primary-class teacher should have it.

## The Carters.

Robert Carter & Brothers, 530 Broadway, New York, good, stanch, old-time Presbyterians, Scotch to the core, have for years been publishing books useful for Sunday-school libraries, English and American; books wisely edited, and, while more or less affected by the Calvinistic idea, they are always flavored with the essence of evangelical truth.

Before us are several volumes from this solid old house: *Hilda*. By Catherine Shaw. A story of one who sought not her own, but who devoted herself to "the one joy of doing kindnesses." *Uncle Fred's Shilling:* Its Travels and Adventures. By Emily Brodie; which shows also, in fascinating

way the value of doing good. *The Sword of De Bardwell:* A Tale of Agincourt. By C. M. Katherine Phipps. A charming tale of the olden time, suggested by an antique sword suspended against the chancel wall of the picturesque little church of Bardwell, Suffolk. This historical sketch will be read with profit. Next we have, from the pen of Mrs. O. F. Walton, the author of "Christie's Old Organ," and other stories, *Olive's Story:* Her Life at Ravenscliffe, and her School Days. Tender, spiritual, useful. *Helen Hervey's Change.* By Maria English. A story of a young life coming out of darkness into light. *Our Captain; The Heroes of Barton's School.* By M. L. Ridley. Another English story, full of boys' exploits. *The Lyons' Den*, and its Eight Young Lyons. By Yotty Osborne. Full of fun and fire and wisdom. Last of all we notice a volume by Dr. J. R. Macduff, entitled, *Hosannas of the Children*, and Other Short Sermons for Young Worshipers, or, A Chime of Bells from the Little Sanctuary. Simple little homilies in a clear style, with ample illustrations, likely to do good.

### The Harper Brothers.

Foremost among the great American publishing houses is that of the Harper Brothers, now in its third generation, displaying the thrift, wisdom, and enterprise of the old firm, and placing the American and even the English public under obligation for the artistic, typographic, and literary value of their publications. *Harpers' Weekly*, with its monopoly of the genius and wit of Thomas Nast, and its able editorial management; Harpers' *Magazine*, Harpers' *Bazaar*, and last, and if the last not by any means the least in literary merit, Harpers' *Young People*, one of the accepted organs of the "C. Y. F. R. U."

Here on our table we find a work of great value: *Paul, The Missionary*, by Dr. W. M. Taylor, with its marvelous word-pictures and strong practical teaching—a book for ministers, teachers, and private Christians.

Here are books of geographic interest: *The Heart of the White Mountains*, by Samuel Adams Drake, with its splendid illustrations; *The Land of the Midnight Sun*, by Du Chaillu, travels in Sweden, Norway, Lapland, and Northern Finland, in two volumes; *The Boy Travelers in Ceylon and India*, with rich illustrations, written by Thomas W. Knox; *The Cruise of the Ghost*, a boy's book, by W. L. Alden—all of which bring the far-away to the evening fireside, and by their abundant, accurate, and artistic illustrations make one see the very regions so graphically described by the writers.

Here in two volumes we have *The Mendelssohn Family*, taken chiefly from letters and journals, edited by Sebastian Hensel, translated by Carl Kleingeman and an American collaborator. One seems in this book to live and travel with this noted family, and it is something to see Europe through such eyes. The *Works of Oliver Goldsmith* follow; then the *Life of Thomas De Quincey*, by David Mason; then *William H. Rolfe's Edition of Antony and Cleopatra*, in that admirable Shakspearean series.

Next comes the *Protagoras* of Plato, one of Harpers' celebrated classical series; then *Initia Græca*, Part First, by William Smith, and *German Principia*, Part First; after which comes the new edition of N. A. Calkins' *Manual of Object Teaching*, with illustrative lessons in methods and the science of education—a book which is in itself a whole normal school, and which no secular teacher in the country can afford to be without.

Franklin Square Library comes with its new numbers, from 210, *A Life's Atonement*, to 220, *Civil Service in Great Britain.* Among these which deserve highest commendation are *Guiseppe Garibaldi*, 217, by J. T. Bent, illustrated, and 218, *Sir Christopher Wren*, by Lucy Phillimore, with two illustrations. 221 gives us *The Captain's Room*, by Walter Besant and James Rice, while number 222 is the *Dickens' Reader*, Character Readings from the stories of Charles Dickens.

### The Thoughtless Farmer.

"Let me ride!" shouted a boy to-day of a farmer who was driving through the streets of our town on his great sled drawn by two stout horses.

The farmer said nothing, and the boy, thinking that by saying nothing he said "yes," ran and leaped upon the sled. Just then the farmer snapped his whip, and struck the boy in the eye. How soon he left that sled! The last I saw of him he was standing by a post holding his hand to his eye. A companion came to him, and they walked off together.

As I walked on I thought as follows:

1. Why *will* boys run after sleds? I answered myself promptly, Because most boys do not own horses. Many of them do not even own sleds, and they like to ride as well as other folks who do own horses and sleds.

2. But why don't boys learn that drivers are cross and will "cut behind?" Because, I answered to myself, drivers are not all cross, and do not always "cut behind." Many a boy will tell you how many sled-drivers let him ride every Saturday afternoon, and the drivers that say "yes" are as ten to three who say "no."

3. But what right have boys to expect a ride? Well, answered I to my inquisitive self, boys have an idea that men were once boys themselves, and that they must know what boys like. A boy always enjoys a thing more when there is a "fellow" along to enjoy it with him. He fancies that what is a pleasure to him must be a pleasure to men; that human nature is not so much different because it is a little older. And he is not far wrong. Therefore, most

farmers going into town, without heavy loads, have enough sympathy and enough of the boy nature in them to give the poor "fellows" a chance to ride.

4. I said, moreover, to myself, The farmer who, with stout horses and empty sled, or but a light load, refuses one, two, or ten boys the privilege of a ride, advertises himself as a most unworthy specimen of human nature. He publishes to the world the fact that he has forgotten what it is to be a boy; that his heart has grown hard by the passing years; that he has no boys of his own, or that he is an unsympathizing father; that he forgets that he is a member of society, and that as such it is his bounden duty to do what he can to contribute to the innocent joys of the boys on the street.

5. Trudging on, the thoughts still came as I remembered the scene of the boy and the snapping whip. Farmers, or men with sleds, whether they be farmers or not, may not be able to do much in the line of public speaking, for the promotion of social development. Busy with the soil, they have little time to devote to society. The industrious farmer cannot be to any great extent the visiting philanthropist. The grog-shop, the billiard room, the card-table, the dance-house, the cheap theater, low reading, are agencies in society working away against innocency and happiness among young and old. These instrumentalities cannot be at once destroyed. Their force must be neutralized. The taste for the worst must be destroyed by the cultivation of the taste for the best. When a boy looks around for something to do of a Saturday afternoon, it is no help to his morals, or to his social habits, however temperate or upright the farmer on his sled may be, to have that farmer refuse the youngster a ride on his sled, or entrap him into an attempt that he may reward him with a stroke. The genial, good-natured, plotting rumseller is vastly more courteous than the temperate, upright, strict, godly farmer on his sled; and let the Church say what it pleases, the boy sees the two types, and how can he do other than to prefer the sinner with his courtesy to the saint with his severity.

6. Walking on, I thought more. I saw how one hour's jolly riding on the sled, or on his own little sled behind the farmer's sled, would give the youngster health and a pleasant memory, and a good time, so that, for that hour at least, he is saved from allurements to evil; and should the farmer be a wise man, a kind word, a plain proverb, a pleasant question about home, school, or Church, about the boy's habits, and associates, and books, would so delightfully and naturally associate the better way of living with the jolly hour with the farmer and his sled, that the seed sown on the cold snow by the honest farmer might yield more golden harvests in the hereafter than all the good grain he casts in the spring time into the soil, or the golden harvests which in the summer he garners.

## Old Sunday-School Journals.

A PASTOR from Orangeville, Columbia County, Pa., writes: "I have all the SUNDAY-SCHOOL JOURNALS for the first seven years neatly bound in book form. I would not take fifty dollars for them. I have also the *Berean Quarterly* bound in book form—a valuable possession to me. I have the *Normal Class* similarly bound. This no man can buy of me. I prize it highly. I have the *Church Extension Annual* for twelve years bound in book form, and find it a grand reference book. I have the *Hand-Books of the Sunday-School Union and Tract Cause* bound in four volumes. They are full of practical thoughts. I have all the *Reports of the Missionary Society* for sixteen years, and last, but not least, I have the *Picture Lesson Paper* from the first, also bound. It makes one of the greatest books for children I have ever seen. I would like to know if there is any other preacher who has such a grand library? I am satisfied that no preacher need be in the dark concerning our work with such sources of information. In these are the best thoughts of the nineteenth century in connection with the work of our Church."

## Love; or, Fletcher and the Children.

BY REV. C. P. HARD.

BIOGRAPHICAL reading teaches us that the hearts of the truly great have been in love with childhood and with work for it.

When the name of John Fletcher is mentioned, his image will probably rise before many as the greatest polemical writer of a great theological school, and he will seem to look out of a library. Upon the suggestion of that name, others will think of him as of one who was almost an angel in character and life, as occupied in such gazing upon the glory of God that he could consent to come down only to look upon the greatest movements of his times.

But our picture to-day of "J. F."—his frequent signature—is in the poor school which he erected in Madeley, and in which he himself taught every day for a long time. This was one of the proposals which he made to his parish, "that there be a school for boys and another for girls in Madeley, Madeley Wood, and Coalbrook Dale, six in all."

His love for the young was constant. In his absence from his parish on account of poor health, he wrote to the supply, "I once more recommend to you the lambs, the children." At another time he says, "I recommend to your care the most helpless of the flock—I mean the children and the sick. They most want your help, and they are the most likely to benefit by it, for affliction softens the heart, and children are not yet quite 'hardened through the deceitfulness of sin.'"

When he visited in France and Switzerland, his heart fastened quickly to the children, and they found in him a lovable and much loved friend.

The gentleman who roomed with him writes, "His chief delight seems to be in meeting his little society of children. And as he is exceedingly fond of them, they appear to be altogether as fond of him. He seldom either walks abroad or rides out but some of them follow him, singing the hymns they have learned, and conversing with him by the way."

This reminds us "of all that Jesus began both to do and teach." It seems like a picture cut out of the Gospels. It is Christly, and a good example for every pastor.

## The Learning of the Sunday-School Lesson.

BY MRS. C. F. WILDER.

NOTHING puzzles Sunday-school teachers more than the question, How to make the scholars learn their lessons? There is no royal road to the accomplishment of this end. The infant class, the old ladies' class, the boys and girls, the young men and young women, will, in a large proportion in every class, come to Sunday-school without looking at the lesson, or with only a slight idea of what the lesson is about.

The first thing required is for the teacher to feel the necessity of the pupil doing his duty. And the first effort to make with the pupil is to get him thoroughly interested in the Bible and in that particular subject of which the lesson teaches.

Ask before the lesson commences: Who has a well-learned lesson? The average teacher would be astonished at the result of such a question. We asked this a few Sabbaths ago after being absent two months from one of the most interesting classes any teacher ever came before, and when we were through with one pew full, and found of nine young men only three had looked at their lesson, we stopped. One bright boy said, "Why don't you go on and ask the rest of us?"

"Where ignorance is bliss—" we said, stopping there in the quotation, it being received with a chorus of "O" in a deprecatory tone. But the next Sunday every pupil had his lesson, and, of course, the class was praised and encouraged to keep on in well-doing.

If it be considered a praiseworthy thing to have the lesson, while rather disgraceful to be ignorant of it, and this feeling be kept before the class in a judicious manner, the careless and negligent will be spurred up to duty.

Let not a Sabbath pass without, by some word, impressing upon the scholars' minds the great need all through life of a thorough acquaintance with God's word, and of the great help it will be even in a business point of view.

One of the best business men in New York says that certain books and chapters in the Bible committed to memory give one a good business education, nearly or quite equal to that received in a business college. Webster said at one time that much of his success as a lawyer he owed to his knowledge of the Bible.

In an intellectual point, certainly, no one can afford to be ignorant of this Book of books.

For aid in culture and refinement, one who knows its precepts, and practices them, is a gentleman or a lady of the very highest type.

As Christians we cannot live a Christian life without a knowledge of this book written for our instruction.

And it is our place to make the young realize these things. It is our duty as Sunday-school teachers to make our pupils love and learn the Scriptures. If we fail in this, we fail in all and would better give place to some one else.

But to teach our Sunday-school children to love it cannot be done in one Sunday or one year of Sundays. It is by "line upon line and precept upon precept;" never letting go the thought that we *must* do this. As they leave on Sunday tell them you are "glad to see so many; glad so many had their lessons, but do a little better next Sunday, please, for it makes your teacher very glad to have well-learned lessons."

When they come, ask if they've had time to get their lesson? When they found time? Who helped? Show the genuine interest which you feel in this subject. If you do not feel much interest, get on your knees, and do not get up till you do.

The parents turn these children over to us. Because they neglect their duty is no reason that we should ours. For every blessed opportunity which we have to help a soul up to heaven—to help make useful and intelligent Christians from the children under our care—we must give an account

*Manhattan, Kansas.*

## The Apostles' Creed.

I BELIEVE in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

## A List of Mores.

"THIS year," you say, "there shall be more study, more patience with my boys and girls, more Sundays when I am at school, more resolution and cheerfulness before difficulties, more willingness to co-operate with others."

It is a praiseworthy list. Make the standard high. But on top of all these "mores" put one other, and let there be more prayer, more isolation with Christ, more of the Holy Ghost.

## At Home.

. . . Maurice A. Wurts, Esq., for years Mission Secretary of the American Sunday-School Union, died December 15, 1881. A true man, a diligent worker, a warm friend, a faithful official.

. . . Concerning our plan of representing the various Church interests in the Sunday-school, Bishop Warren writes: "Bless you for the idea! We must lay our Church of the next age in the hearts of the children of this."

. . . The question is not, "Can any body give us cheaper lesson helps?" but, "Are our own lesson helps too expensive for the character of them, and for the ability of the scholar and teacher?" There is only one answer.

. . . Rev. R. B. Pope, D.D., pastor of Trinity Methodist Episcopal Church, Chicago, Ill., has adopted a system of written examinations for the lessons of each quarter, some account of which will be given in the April *Study*.

. . . Dr. Mallalieu, of Chelsea, Mass., urges upon his infant-class teacher the importance of teaching the Catechism to the little ones. He also holds a class during the week for catechetical training. A wise example, worthy of imitation!

. . Rev. Dr. J. E. Kittredge, pastor of the Presbyterian Church, Geneseo, N. Y., publishes a series of supplemental lessons for the "A" class of his Sunday-school. These lessons contain a Catechism on the books of the Bible, the Ten Commandments, the Lord's Prayer, the Apostles' Creed, certain church hymns, and a selection from the Westminster Catechism. This is a move in the right direction.

. . . The Rev. John C. Hill, pastor of a Presbyterian church in Central New York, distributes papyrographed Lesson Helps among his scholars for written answers. Among the questions on the Leaf are the following: "The text of the children's sermon of last Sunday evening, if you were there? Write on the other side of this Leaf all that you can remember of the children's sermon of last week." We venture to say that Mr. Hill has children in his congregation.

. . . Under recent date, F. F. Belsey, Esq., of Rochester, England, says: "The more I see of the 'Christian Institute' idea, the more highly satisfied am I that it is the right one....Our growing lads and lassies look on the school as something to get away from in proof of their approach to the dignity of manhood and womanhood, and we badly want something of the kind. They have adopted our idea at Dr. Clemence's large school in London, and their superintendent, one of our old teachers, was speaking quite enthusiastically about the success of the experiment the other day when I met him."

. . . Rev. Alfred A. Wright, pastor of the South-street Methodist Episcopal Church, Lynn, Mass., is an unusually wise man in his Sabbath-school methods. Here we have, for example, a beautiful programme of the annual "Church Extension Concert," in which we find Anthems, Organ Voluntaries and grand hymns about the Church. There is a "Definition of Church Extension" by the pastor. Then "Blackboard Exercises with Loan-Fund Arithmetic." Then, by means of forty children, a "Church Extension animated Map;" and then the question and answer by the pastor: "What will $250 do?" This is intelligent enterprise.

. . . A distinguished layman of the Methodist Episcopal Church; a good scholar; for many years a Sunday-school superintendent and local preacher, and a man highly respected in every department of Church activity, says: "I have had nearly all the series of lesson helps of the —— denomination, the —— denomination, the —— denomination, and, alas! the —— which you characterized as the 'cheap series.' All of these I have compared with the 'Berean,' and laying aside that in ours which might be considered strictly denominational, the Berean is far in advance in quality and quantity of any of the others. In the material make-up every one concedes their superiority. In speaking of quality I refer more particularly to the versatility, accuracy, and scholarship of the Berean Lesson Helps....If ours are a little more expensive, there is a reason for it, and we cannot afford to lower our standard a particle. If our 'Lesson Helps' are, as some complain, above the heads of some of our people, why, 'some of our people' had better elevate their heads. I know of many in other communions, some of the most intelligent and efficient teachers of Scriptural truth who use our lesson helps because of their great excellence... Be assured that the discontent with our Sunday-school helps among the few has its foundation partly in ignorance and partly in the itching desire for novelty, and in the complacent assumption of independence."

## Opening and Closing Services for the First Quarter of 1882.

### OPENING SERVICE.

I. Silence.
II. Responsive Sentences. [Psa. 95. 1–7.]
  Supt. O come, let us sing unto the Lord;
  School. Let us make a joyful noise to the Rock of our salvation.
  Supt. Let us come before his presence with thanksgiving,
  School. And make a joyful noise unto him with psalms.
  Supt. For the Lord *is* a great God,
  School. And a great King above all gods.
  Supt. In his hand *are* the deep places of the earth;
  School. The strength of the hills *is* his also.
  Supt. The sea *is* his, and he made it;
  School. And his hands formed the dry *land*.
  Supt. O come, let us worship and bow down;
  School. Let us kneel before the Lord our Maker.
  Supt. For he *is* our God:
  School. And we *are* the people of his pasture, and the sheep of his hand.
III. Singing.
IV. The Ten Commandments, or Apostles' Creed.
V. Prayer, followed by the Lord's Prayer in concert.
VI. Reading Scripture Lesson.
VII. Singing.

### LESSON SERVICE.

I. Class Study of the Lesson.
II. Singing Lesson Hymn.
III. Recitation of Title, Topic, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.
IV. Review and Application of the Lesson, by Pastor or Superintendent.
V. The Supplemental Lesson.*
VI. Announcements, (especially of the Church service and week-evening prayer-meeting.)

### CLOSING SERVICE.

I. Singing.
II. Responsive Sentences.
  Supt. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.
  School. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.
III. Dismission.

* Special Lessons in the Church Catechism may here be introduced.

# INTERNATIONAL BIBLE LESSONS.

## FIRST QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MARK.

NOTES BY THE REV. J. L. HURLBUT, M.A.

**A. D. 27.] LESSON X. CHRIST STILLING THE TEMPEST. [March 5.**

**Mark 4. 35-41.** [*Commit to memory verses* 37-41.]

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

### General Statement.

The long day is over, and the sun goes down behind the hills of Galilee. The Saviour, worn out by the mental strain of continuous teaching, is in need of rest. But there can be no sleep for him in Capernaum, where the streets around Peter's house are already crowded with an expectant multitude, and where the scribes have already met to assail him in wordy warfare. He turns his eyes eastward, where the Gadarene cliffs rise in shadows across the lake. There he may find rest, and perhaps new opportunities for labor on the morrow. At his word the fishermen leap into their boat and ship their oars, while a few of the more ardent among the multitude follow in their own little boats. A few moments more and the Saviour, pillowed upon the boat-cushion in the stern, is lulled to sleep by the measured play of the oars and the music of the wavelets around the prow. Down the gorges of the valley sweeps a sudden storm, lashing the sea to fury, rolling wave on wave over the little fleet, and filling every heart, save the Sleeper's, with terror. With tumultuous cries they arouse the Master, forgetful that they are safe while he is with them. He who sleeps as man awakes as God. Looking out upon the storm, he speaks but the words, "Peace, be still!" and in an instant the waves sink back to their level, the wind drops into a calm, and all is quiet in sea and sky. With tender words he rebukes their want of faith, while all wonder at that power which compels obedience from even the forces of nature.

### Explanatory and Practical Notes.

**Verse 35. The same day.** A day closely occupied in words and deeds of mercy, as we learn by comparison of the four gospels. It began with healing a demoniac, (Matt. 12. 22,) followed by the Pharisee's accusation, and Christ's answer, (briefly given in Lesson VII.) Then came the parables by the sea, of which only a few are given, and their interpretation to the disciples. (1) *He who came to die for man began by living for men.* **When the even was come.** The night comes in tropical countries with scarcely any intervening period of twilight. **Let us pass over.** To obtain the rest from which the presence of the crowd debarred him, to enjoy the cool evening upon the water, and perhaps with the divine consciousness of the demoniac's need (see next lesson) on the further shore. **The other side.** "The beyond," is the literal meaning. The western shore of the Sea of Galilee is a plain, once odtted with cities; the eastern is lined with steep hills, and was then, as now, thinly populated.

**36. Sent away the multitude.** Probably by informing them that the teaching was ended for the day, and that the Teacher was in need of rest. (2) *The hunger of this multitude after the gospel should be a rebuke to our carelessness of it.* **Took him even as he was.** Without making preparation for the voyage, but merely pushing out into the lake the little vessel in which he was sitting, tired from long teaching. **In the ship.** "In the boat." [Revised Version.] It was a small vessel, propelled by oars. **Other little ships.** Containing a few of the multitude besides the disciples, perhaps those who had just offered themselves for Jesus' service. Matt. 8. 18. Or it may be that not all the twelve were in one vessel. (3) *Where Jesus is, his followers love to be.*

**37. A great storm.** From the snowy summits of Lebanon on the north, winds suddenly rush down upon the lake, which is 650 feet below the level of the Mediterranean, and overhung by a warm atmosphere. The ravines in the hills at the head of the lake are like great funnels, through which the winds pour in tornadoes. Waves beat into the **ship.** Over its sides. **Now full.** "Now filling." [Rev. Ver.] (4) *Though Christ's followers are in the way of duty, and have their Master's presence in the midst of them, they yet find trouble and peril.* (5) "*The ship in the sea, an emblem of the Church in the world.*"—*Quesnel.*

**38. He was in the hinder part.** "He himself was in the stern." [Rev. Ver.] *He* is emphatic; while all the rest were excited and alarmed, *he* was calmly sleeping. In ancient ships the stern was much higher than the prow. **Asleep.** "Jesus sleeps, because he has emptied the fund of his compassions, and poured himself completely out in works of mercy to the sick and the poor."—*Bushnell.* (6) *See in this sleep the token of the humanity and the humility of our Redeemer.* **On a pillow.** The leather cushion of the rower's bench. **They awake him.** In their awaking him, the disciples show both faith and fear; fear in the storm, and faith that Jesus could save them from it. **Carest thou not.** The three accounts vary in the language, as no doubt there were many and varied calls, and the gospel writers aim to present the impression, rather than to record the precise language. **That we perish.** There is a tone of rebuke and fault-finding in the words, showing the familiarity of the disciples' intercourse with their Master.

**39. Said unto the sea.** Here is the token of absolute power over nature. If the wind only had ceased at his word, it might have seemed merely a coincidence. But the waves would require time to become quiet, and the instant calm shows the power of one mightier than the storm. **Peace, be still.** Words which none but God could utter without becoming an object of ridicule. Contrast the story of Xerxes ordering the Hellespont to be flogged, and of Canute commanding the tide to roll back. This incident fits into accord with but one character in all the history of mankind. **A great calm.** Great, because in contrast with the previous scene of confusion and terror. (7) *Christ comes to transform stormy elements on earth to peace.*

**40, 41. He said unto them.** The lesson to the disciples was as important as their safety. **So fearful.** They should have accounted themselves safe while their Saviour was among them. (8) *Even those nearest to Jesus need rebuke for the imperfection of their faith.* **No faith.** In Matthew he says, "little faith." Probably neither represents the exact words of Jesus. They had faith, but their fear made it almost powerless. **Feared exceedingly.** Such a miracle would appeal to a class of men who were accustomed to the sea and its dangers, and would arouse in them the deepest awe toward Christ. **What manner of man.** Man he was to sleep; God he must be to awake with such power. No human wisdom is yet able to comprehend the mysterious interweaving of the human and the divine in Jesus. (9) *We may go to him as man, we may rest in him as the Almighty God.*

### HOME READINGS.

*M.* Christ stilling the tempest. Mark 4. 35–41.
*Tu.* Christ's miracle by the sea. John 6. 1–14.
*W.* Christ walking on the sea. Matt. 14. 22–36.
*Th.* The risen Christ by the sea. John 21. 1–19.
*F.* Paul in the storm. Acts 27. 14–36.
*S.* God's wonders in the sea. Psa. 107. 15–31.
**S.** No more sea. Rev. 21. 1–7.

### GOLDEN TEXT.

**He maketh the storm a calm, so that the waves thereof are still.** Psa. 107. 29.

### LESSON HYMN. L. M.

*Hymnal, No.* 1113.

How are thy servants blest, O Lord!
How sure is their defense!
Eternal wisdom is their guide,
Their help, Omnipotence.

When by the dreadful tempest borne
High on the broken wave,
They know thou art not slow to hear,
Nor impotent to save.

In midst of dangers, fears, and deaths,
Thy goodness we'll adore;
We'll praise thee for thy mercies past,
And humbly hope for more.

**TIME.**—A. D. 27, on the same day with the teachings of the last lesson.

**PLACE.**—The Sea of Galilee.

**PARALLEL PASSAGES.**—Matt. 8. 18–27; Luke 8. 22–25.

DOCTRINAL SUGGESTION—The omnipotence of Christ.

### QUESTIONS FOR SENIOR STUDENTS.

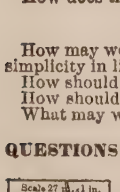
**1. The Storm,** v. 35–37.
Where was Jesus at this time?
Where did he propose to go, and in what way?
In what direction did they sail?
What occurred upon the voyage?
What was Christ doing at the time?
How did this show the human nature of Jesus?
What other illustrations of his humanity do we find in John 4. 6; 11. 35?
What was the purpose of Christ becoming man? Heb. 2. 14.

**2. The Calm,** v. 38–41.
What was the conduct of the disciples in the storm?
How could they have shown stronger faith in Christ?
How did Jesus respond to their call?
What followed his words?
How did this illustrate the GOLDEN TEXT?
How did this event show that he was divine?
For what did he rebuke the disciples?
How did they regard Jesus?
How does trouble give us stronger faith in Christ?

#### Practical Teachings.

How may we follow Christ's example of lowliness and simplicity in life?
How should we act in times of danger and trouble?
How should we show our faith in Christ?
What may we expect while Christ is with us?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.




**1. Storm,** v. 35–37.
Where did Jesus sit while he was teaching the people? Matt. 13. 2.
How long did he teach?
What did he propose to do at evening?
How did they cross the sea?
Who went with Jesus?
What took place while they were on the sea?
What was Jesus doing at this time?
How did he show his trust in his Father's care?
What did the disciples do in the storm?
What ought they to have done?

**2. The Calm,** v. 38–41.
What did Jesus do when he was awaked?
Repeat the GOLDEN TEXT.
What power did this show?
What reason may we here find for trusting Christ?
In what words did Christ rebuke his disciples?
What should we do in trouble?
How did the disciples feel toward Christ?
What did they say to each other?
How should we regard Jesus? Matt. 16. 16.
How may we have peace in our hearts? Isa. 26. 3.

#### Teachings of the Lesson.

Where in this lesson do we learn—1. That Christ's people may meet with trouble? 2. That Christ's presence brings safety? 3. That Christ's followers should have faith?

### QUESTIONS FOR YOUNGER SCHOLARS.

**1. The Storm,** v. 35–37.
Where did Jesus tell the parables to the people? **In a boat by the Sea of Galilee.**
How long did Jesus tell parables? **All the day.**
What did he say at evening to his disciples? **"Let us pass over unto the other side."**
Why did he wish to go across the sea? **To rest on the way and to do good afterward.**
How did he go over the sea? **In a boat with the disciples.**
While they were rowing the boat what did Jesus do? **He lay down and fell asleep.**
What took place while he was sleeping? **A storm arose on the lake.**
What harm did the storm do? **The boat was filled with water.**

**2. The Calm,** v. 38–41.
How did the disciples feel? **They were afraid that they would be lost.**
What did they do? **They awoke Jesus.**
What did they say? **"Carest thou not that we perish."**
How should they have felt? **They should have remembered that they were safe with Jesus.**
What did Jesus do when he awaked? **He spoke to the winds and the sea.**
What did he say? **"Peace, be still!"**
What followed? **The wind ceased, and there was a great calm.**
What did this show? **That he had God's power.**
What did he say to the disciples? **"How is it that ye have no faith?"**
How did the disciples feel? **They wondered at Jesus' power.**

#### Words with Little People.

1. Seek to have Jesus with you every-where.
2. Fear no storm while you have Christ with you.
3. Remember that He who rules the world is your friend.
4. Seek to have the peace of Christ in your heart.

### THE LESSON CATECHISM.

[For the entire school.]

**1.** What happened while Jesus and his disciples were crossing the Sea of Galilee? **A great storm arose.**
**2.** What was Jesus doing at that time? **He was sleeping in the boat.**
**3.** What did he say to the winds and sea when the disciples awaked him? **"Peace, be still."**
**4.** What then followed? **A great calm.**
**5.** For what did Jesus reprove his disciples at this time? **For their want of faith.**

### TEXTS AT CHURCH.

*Morning Text*.....

*Evening Text*.....

### ANALYTICAL AND BIBLICAL OUTLINE.

#### Aspects of Christ in the Ship.

I. HIS HUMANITY.
*He was asleep.* v. 38.
"Not ashamed to call them brethren." Heb. 2. 11.

II. HIS HUMILITY.
*In the hinder part....on a pillow.* v. 38.
"In fashion as man....humbled himself." Phil. 2. 8.

III. His Helpfulness.
*He arose, and rebuked the wind.* v. 39.
"Who went about doing good." Acts 10. 38.
IV. His Authority.
"*Peace, be still!*"....*great calm.* v. 29.
"Thou rulest the raging of the sea." Psa. 39. 8.
V. His Divinity.
*Even the winds....obey him.* v. 41.
"The Word was God." John 1. 1.

### ADDITIONAL PRACTICAL LESSONS.

#### The Presence of Christ.

**1.** Christ loves to be with his followers, and to enjoy their presence. v. 35.

**2.** When present with his followers, Jesus shares in their discomforts and trials. v. 36.

**3.** Christ's presence does not free his disciples from the necessity of toil, (rowing.) v. 36.

**4.** Christ's presence does not preserve his followers from danger. v. 37.

**5.** Christ's presence gives the privilege of calling upon him in danger and trouble. v. 38.

**6.** Christ's presence brings safety in the midst of danger. v. 39.

**7.** Christ's presence brings encouragement to faith and rebuke to doubt. v. 40.

---

## An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

To know a face well you need to see more than one likeness of it. There are few faces so inane as to wear always the same expression. And even in such a case the side face will differ from the front, and one portrait will be insufficient to show the whole.

In the seven verses appointed for this lesson, the evangelist gives us two pictures of Him whose life he is portraying—two portraits which form a complete contrast, and which yet blend sweetly and harmoniously together.

There are numerous ways of dealing with these verses, and many different points of interest and of profit to be gleaned from them. But I would suggest to the teacher to take as the central point, to which all others must be subordinated, the two pictures here shown us of our Lord Jesus Christ.

1. *The portrait of a weary man.*

Many of us have watched, down by the sea-side, the starting of a boat from the shore. It is a pleasant sight. Whether it be merely for a party of pleasure, or whether the expedition be a matter of business, there is an agreeable excitement about the setting forth. Every thing has been prepared; the voyagers are properly equipped, and there is an air of animation about all concerned. It may be that the sight was too common on the shores of the Lake of Galilee to arouse even a passing interest, for in those days the lake was crowded with boats bent on all kinds of errands. But if any stranger had sauntered down to the shore after the dismissal of the multitude on the day of which we read here, they could hardly have failed to notice the appearance of one man among those who embarked. Several small boats are starting at the same time, all of them, probably, filled with humble folk. There is one among the party who has made no preparation for the voyage. After a day full of excitement and fatigue, (Matt. 12. 22–50; 13. 1,) he is about to cross the lake, and they take him "even as he was in the boat." He wears no air of animation, or expectation, or business. He is simply wearied out. And instead of taking an oar, or otherwise assisting in the management of the little craft, he has thrown himself down in the stern, with his head upon the boat's cushion, and is soon fast wrapped in slumber.

For a while the motion of the boat, and the fresh and pleasant breeze, are probably lulling in their effects. But by and by one of those terrific storms which sometimes sweep across the lake comes on. Fiercely the gusts sweep down the ravines between the surrounding hills, and lash the waters into a fury. But the roaring wind and the raging waves do not disturb the sleeper. Not even when the angry waters beat into the little vessel and threaten to swamp it, does he wake.

Thank God that one evangelist has recorded this sleep of our Saviour's! We read more than once of his spending a night in prayer, but this is the only passage in which his sleeping is mentioned. In this sound slumber of weariness we see how truly he was in all things made like unto ourselves. He knew the need, and he knew the refreshment, of sleep. Yet how many hours did he watch for our sakes!

But now we shall see

2. *The portrait of one full of power.*

At length those who have up till this moment managed the boat can do no more. They are accustomed to be out on the lake, and have, no doubt, weathered many a storm before this night. But now neither experience nor skill is of any avail. Their cry is "We perish!" And to whom is it addressed? To the weary sleeper—to him whom they took into the boat, him whom they have been serving.

And he who looked so weak and so weary arises. Does he hasten to bale out the water? Does he grasp the rudder? No, the danger is beyond the power of human effort to deal with. He speaks to the cause of it. He rebukes the wind, which had raised this tumult in the waters. It is hushed in a moment. But will not the waves continue, as usual, to seethe and toss for some time longer? He says to the sea: "Peace, be still!" "And there was a great calm." The boat floats calmly on the quiet water. The peril is past.

If the "other boats" that set out with our Lord when he left the shore had not previously put back into shelter, they must have been in equal danger with the one which contained him and his disciples. And they must have shared in the deliverance. So that others besides the "twelve" who accompanied him were witnesses of this miracle. It would appear natural that they should "fear exceedingly," after seeing this display of his power. But it seems strange that such should have been the effect upon the twelve. We must remember, however, that they are not in the same case with ourselves. We are

more struck with the weariness and the slumber, which to them had nothing extraordinary in it.

We come to the narrative knowing of whom we are about to read, and the miracle therefore hardly surprises us. But in actual practice we need as much to bear in mind and appreciate both the portraits placed before us, as the disciples did the latter one.

We need to remember:

1. *That he who says*, "*Follow me*," *is* "*very man.*" He does not look down from his throne and bid us tread a path which he has never trodden. He knows all about trials, discouragements, weakness and weariness. He understands what it is to lay the head on a rough pillow after a hard day, (in the sense of other things besides work.) So he can feel for all. He will never put upon his servants more than they are able to bear. And why did he stoop to get this knowledge? "For your sakes he became poor, that ye through his poverty might be rich."

2. *That he who says*, "*Follow me*" *is* "*very God.*" It seems quite natural that Jesus should have performed wonders when on earth, but we are apt to forget that he is the same now. He is just as able to deliver us out of our particular trouble or danger as he was to save the frightened disciples. As the wind and the sea obeyed him then, so must all things obey him now. And notice (*a*) that he awoke at the cry of the disciples—his power was put forth for them directly they cast themselves on him: (*b*) that he rebuked them for their want of faith even when they cried to him. For if they fully trusted him why should they be terrified? And one thing more. Need his servants fear when they see the display of his power? Surely not. Except in this: Let them fear to disobey him whom all nature obeys. And still more, let the obedience of the elements rouse in them a holy emulation. "Jesus will not take the sea with him up to heaven," said a child of ten years old, after narrating the story to her little brothers, "and yet the sea obeyed him. And I think that we, whom he has loved so much, ought to obey him too."

## Berean Methods.

### Hints for the Teachers' Meeting and the Class.

Give a brief review of the day's events which took place before those of the lesson....A word-picture of the lake at sunset; departing crowd; boats on shore; disciples; water lit up by setting sun....A word-picture of Jesus in the boat asleep; disciples rowing, etc.... The storm....The call....The command....The rebuke....Aspects of Christ. (See Analytical and Biblical Outline.)....What Christ's presence brings. (See Additional Practical Lessons.)....What Christ expects: 1.) Obedience; 2.) Work; 3.) Faith; 4.) Reverence.... ILLUSTRATIONS. *Jesus like us.* Weary at Jacob's well. John 4. 6. Weeping at Lazarus' tomb. John 11. 35. Thirsting on the cross. John 19. 28....See the incident in Scott's "Lady of the Lake," when Fitz-James, the knight of Snowdon, is suddenly revealed as the king of Scotland. So Christ comes to us in lowly guise, but is none the less regal and almighty....Contrast Jesus on the sea with King Xerxes, who commanded the Hellespont to be whipped because it had broken his pontoon bridge. The latter pretended to have power, the former possessed it.

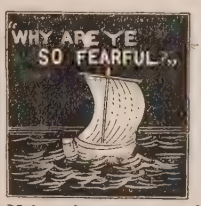
**References.** FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Verses 35–41, Poetry, 4038, 4041. Ver. 38, Prose, 12041. Ver. 39, Prose, 3454. Ver. 40, Prose, 1239. Ver. 41, Prose, 4317, 7405, 8111....FREEMAN'S HAND-BOOK: Ships, 662; Boat-cushion, 737.

### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Safety with Jesus.* To be taught: The lesson of Jesus' power. The wisdom of having Jesus with us.

1. Tell the story simply. The hard day's work, the tired body needing rest, the journey to the other side of the sea, and the raging storm that arose—all will interest the children, and prepare for the lessons to be drawn from the story. Talk about a storm on the water, and show that it is enough to make one afraid unless there is some one along to take care of us. Get children's idea as to why the frightened disciples awoke Jesus. Did they think he could save them? Then why were they afraid? Show that like us they had a little faith, but not enough to make them strong and courageous. Their surprise when Jesus calmed the sea with a word shows how little they really believed in him.




2. If the disciples had not taken Jesus with them, very likely they would all have been lost. Why were they with him? Ask what a disciple is, and show that it is only those who are learning of Jesus who want to have him with them. If Jesus had not been in the boat they could not have wakened him when they were in danger. Make a few crayon marks for waves. Print "The Sea of Life," and show how each child is out in his own little boat on this sea. Times of temptation, of sickness, of trouble, are stormy times. Who will be in our little boat if we are disciples or learners? Yes, Jesus will be there; shall we be afraid? Show why the disciples were fearful—because they had not faith, and impress upon the children the truth that if Jesus is in their lifeboat nothing can harm them. How can a child get Jesus into his boat? Just as the disciples did—they "took him with them," and they did it because they wanted him. Do we want him, and with him, safety? Then let us take him.

### Blackboard.

BY J. B. PHIPPS, ESQ.

This blackboard picture illustrates the outline of the lesson. 1. The Storm. 2. The Calm. The voice of Jesus is all powerful, for "the wind and the sea obey him." This picture may be too difficult for some to place on the board; if so, the following exercise may be used: 1. A canceling sentence showing the omnipotence of Christ. Write, JESUS IS EVERY-WHERE. Cancel the Y and W, and it will read "JESUS IS EVER HERE." 2. Write, in large letters, *Safe with Jesus*, and by questions get answers to fill in these words.

| | | |
|---|---|---|
| SAFE | IN STORMS<br>IN TRIALS<br>IN PERIL<br>IN SICKNESS<br>IN LIFE<br>IN DEATH | WITH JESUS. |

A. D. 27.] **LESSON XI. POWER OVER EVIL SPIRITS.** [March 12.

**Mark 5. 1-20.** [*Commit to memory verses* 18–20.]

1 And they came over unto the other side of the sea, into the country of the Gad'a-renes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Je'sus afar off, he ran and worshiped him.

7 And cried with a loud voice, and said, What have I to do with thee, Je'sus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, *thou* unclean spirit.)

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there, nigh unto the mountains, a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Je'sus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Je'sus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Je'sus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in De-cap'-o-lis how great things Je'sus had done for him: and all *men* did marvel.

### General Statement.

The voyage is over, and the prow of the little vessel grates on the eastern shore of the Sea of Galilee. Perhaps in the gray morning, perhaps by the light of the moon, two strange visitants rush to meet the company. One of the two appears more prominently, and is, therefore, alone mentioned by our gospel. He is a man possessed by demons of unusual fierceness, so that no chains can bind and no force can control him, but day and night he roams among the mountains, making his home in the rock-hewn tombs. The power within, overmastering his own will, drives him to the feet of Jesus, and in a hollow voice the demons offer homage, and beg, not for mercy, but to be left to themselves. Sternly Jesus bids them leave their victim, and, for the instruction of his disciples, compels them to disclose their name, which is that of a multitude. They ask for the privilege of entering into a herd of swine which pastures near the brow of the hill. In order to let them reveal their nature, he who is master of all creatures permits them. They enter the beasts, and at once the destructive tendencies of Satan's kingdom are revealed. In a mad fury the swine rush headlong down the hill, and are drowned in the sea. Their keepers hasten to the heathen village close at hand and tell of the strange Being whom demons own as master. The people flock out, and as they see the former demoniac sitting clothed and submissive at Jesus' feet their ignorant fears are aroused. Dreading the approach of one whose power they have seen, but whose love they know not of, they beseech him to leave their shores. Sadly he turns from them, and gives command once more to cross the sea. The restored man begs to stay by his Saviour's side, but is sent back to his people to show them what mercies he has gained and what privileges they have lost.

### Explanatory and Practical Notes.

**Verses 1, 2. The other side.** The eastern shore of the Sea of Galilee. **Country of the Gadarenes.** "Gerasenes." [Revised Version.] Gadara and Gerasa were two large cities in the district, and are therefore referred to by Luke and Mark, who wrote for the Gentile world. Gergesa, now Kersa, was a small village on the shore, well known to the people of Judea, hence Matthew, who wrote for Jews, mentions "the country of the Gergesenes." **Immediately.** "Straightway;" Mark's characteristic word. **Out of the tombs.** The hills around all ancient Oriental villages are full of rock-hewn sepulchers, which are often the abode of wild beasts, and sometimes the homes of poor families. **A man with an unclean spirit.** Matthew says "two men." Matt. 8. 26. Probably one was so much more prominent in the events, that the other was scarcely noticed in the account. (1) *There are real, spiritual, evil personalities, and not one, but many.* (2) *They have power to enter human bodies and control human actions.* (3) *Who can tell but that there may be many such possessed by demons in the world now?*

**3, 4, 5. His dwelling among the tombs.** Perhaps because driven out from among men, but more likely, because the place suited the wildness and terror within his soul. **No man could bind him.** The demoniac power within gave extraordinary strength to his victim. **Often bound....fetters broken.** Perhaps this means, not that he had power at once to break his chains, but that sooner or later, despite every attempt at control, he broke away from them. **Neither....tame him.** It was evidently a case of more than usually powerful possession, perhaps of long continuance and growing worse constantly. **Night and day.** Showing the restlessness of the demoniac nature which would not permit the sufferer to sleep. **Cutting himself with stones.** As maniacs often injure themselves in their wild fury. (4) *See here the wretchedness of a soul under Satan's dominion.* (5) *Imagine a world in which the powers of evil reign.*

**6, 7, 8. He saw Jesus afar off.** Perhaps as the ship was approaching the shore. It may have been at midnight, or after, and by the light of the moon; for the voyage (see last lesson) began after sunset. **He ran and worshiped.** The evil spirit recognized the Son of God, (in what way we know not) and hoped, by showing reverence, to be permitted to remain in control of his victim. **And cried.** That the evil spirit should control the man's vocal organs is no stranger than that his own spirit could. **What have I.** "What is there to you and to me?" A common Jewish phrase desiring to be rid of any one's presence. **Son of the Most High God.** Jesus had never been there before, yet was promptly recognized as a divine being. (6) *How sad the state of that soul which knows Christ to be a Saviour, yet knows him not as his Saviour!—Burkitt.* **Torment me not.** "Send me not out of the man into the place of torment." **Come out of the man.** Jesus never waited to be asked, but always expelled the demons whenever he met them in possession of men. (7) *How well the Golden Text declares Christ's mission to men!*

**9, 10. He asked him.** Jesus asked: some commentators think the inquiry was addressed to the man, others to the evil spirit. It was not because Jesus did not know, but because he would have others understand the malignity and power of the evil spirits. **My name is Legion.** The legion was a band of Roman soldiers, corresponding to a brigade or division, and numbering about six thousand men. The word was used to embrace any number of men in order and subordination. **We are many.** Since spirits are not material, they do not occupy space, and any number might be in the same place at once. (8) *If so many could meet in a single nest, what myriads must be in the world!—Bengel.*

**Out of the country.** The petition of the demons is explained by the parallel passage in Luke 8. 31. "Into the deep," or "the abyss," which may mean the destined abode of the lost spirits. They besought the privilege of remaining on earth, in any abode whatsoever, rather than in hell. (9) *Those who know the most about perdition dread it the most.*

**11, 12. A great herd of swine.** Swine in Oriental countries are often diseased, and their flesh when eaten tends to cutaneous eruptions, so there were sanitary as well as ceremonial reasons for the Mosaic prohibition against eating them. This was a heathen region, where the Jewish laws were not regarded. **Send us into the swine.** That demons could enter swine is no more wonderful than that they could enter men.

**13. Jesus gave them leave.** Christ may have permitted this 1.) To show his own power over spirits. 2.) To show the malignity of the demon-nature. 3.) To show the completeness of the man's rescue from their power. 4.) To test the character of the Gergesenes. 5.) To make the preaching of the restored man more emphatic and powerful. **Went into the swine.** Perhaps by passing from one abode to another their exit from the man was more quiet, and less dangerous to his life. See Mark 9. 26. **Ran violently down.... were choked.** At the locality generally assigned to this event there is a steep declivity, where such an occurrence could have taken place. The animal nature having no balance like the personal will and reason of the man, was at once overwhelmed by the Satanic power. The loss of the swine is not to be named beside the saving of the man; and God, not their heathen possessors, was their supreme owner, and disposed of their lives as he saw fit. (10) *See the destruction that follows when Satan becomes absolute master!*

**14, 15. Fed the swine.** The ignorant keepers, probably heathen, to whom the whole event was a mystery. **They come to Jesus.** (11) *Not all who come to Jesus come for salvation.* **See him that was possessed.** The word *see* should be *gaze at*, or *behold*. It expresses the idea of a close and wondering look. **Clothed, and in his right mind.** (12) *The most striking evidence of Christ's power is the transformation which he accomplishes.* (13) *Every saved soul is a new creature.* 2 Cor. 5. 17. **They were afraid.** They saw in Jesus a mighty conjurer, one possessing marvelous powers, and the loss of their swine was to them greater than the restoration of the demoniac.

**16, 17. They that saw it.** The swineherds, and perhaps others with them. **Concerning the swine.** Laying in their narration greater stress on the swine than on the healing. **Pray him to depart.** The Gadarenes had obtained a conception of Jesus as mightier than the demons, and perhaps more dangerous. (13) *How little they know of Jesus who pray him to leave them!* It was the prayer 1.) Of ignorance; 2.) Of selfishness; 3.) Of error. Yet Jesus answered it. (14) *Jesus will never remain where hearts are not open to receive him.*

**18, 19, 20. Come into the ship.** At the shore, as the restored man saw that his Saviour was about to leave him. **Prayed....that he might be with him.** Perhaps dreading a return of the evil spirits: perhaps afraid of injury from the owners of the swine; but also with a loving desire to be with his Saviour. (15) *Those redeemed by Jesus' power long to enjoy his presence.* **Suffered him not.** Because 1.) It was better for the man to face difficulties, and do work than to sit down to enjoyment. 2.) It was better for the people to know what privileges they might have possessed if they had not been so blind. 3.) It was better for Christ's cause. There was no place where this man could be so useful as there, in that land. (16) *Christ denies our prayers when denial is the best answer.* **Go home....tell.** The place where work for God should begin, and the work for the saved soul to do. **How great things.** Satan cast out, a nature transformed. **Compassion on thee.** The motive which prompts God to save men is love. **Decapolis.** "The Ten Cities," a general name for the region east of the Sea of Galilee, because it included ten cities which enjoyed certain privileges under the Roman rule. **Jesus had done.** He saw that Jesus was God, or at least one whom God had sent. "The healed man became a preacher, not only where Christ had been rejected, but where he had not gone."—*Schaff.* **Done for him.** His sole message, and there could be none more eloquent, was his own experience. (17) *Let every saved soul tell to others what Christ has done for him.* **Men did marvel.** As they saw too late, what an opportunity they had lost, and lost forever, for Jesus never came to that shore again, though a year afterward he visited Decapolis. Mark 7. 31.

### HOME READINGS.

*M.* Power over evil spirits. Mark 5. 1-20.
*Tu.* The evil spirit in the garden. Gen. 3. 1-15.
*W.* The evil spirit and Job. Job 2. 1-10.
*Th.* The evil spirit and Jesus. Matt. 4. 1-11.
*F.* The evil spirit cast out. Luke 9. 37-50.
*S.* Warning against the evil spirit. 1 Pet. 5. 1-14.
*S.* The evil spirit bound. Rev. 20. 1-15.

### GOLDEN TEXT.

**For this purpose the Son of God was manifested, that he might destroy the works of the devil.** 1 John 3. 8.

### LESSON HYMN. 7, 6.

*Hymnal, No.* 639.

God is my strong salvation;
What foe have I to fear?
In darkness and temptation,
My light, my help, is near:
Though hosts encamp around me,
Firm in the fight I stand;
What terror can confound me,
With God at my right hand?
Place on the Lord reliance;
My soul, with courage wait;
His truth be thine affiance;
When faint and desolate.

**TIME.**—A. D. 27, immediately after the events of the last lesson.

**PLACE.**—The eastern shore of the Sea of Galilee.

**PARALLEL PASSAGES.**—Matt. 8. 28-34; Luke 8. 26-40.

DOCTRINAL SUGGESTION—The divine nature of Jesus.

### QUESTIONS FOR SENIOR STUDENTS.

**1. The Works of the Devil,** v. 1-5.
Where did Jesus and his disciples land?
What was the nature of this man's trouble?
What was its effect upon him?
How is that an illustration of evil tendencies in the heart?
How does this show the danger of yielding to Satan's temptation?

**2. The Son of God,** v. 6-14.
By what name was Jesus called by this man?
Was this the utterance of the man, or of the evil spirits?
What did Christ say to him?
What was Christ's question, and the evil spirits' answer?
What was their request, and its reason?
What was the effect upon the swine?
Was it right to let the swine be destroyed?
How does this show the duty of sacrificing all to save souls?
How does this show the truth of the GOLDEN TEXT?

**3. The Work of Grace,** v. 15-20.
What was the work of grace?
What was its effect upon those who saw it?
Why did they not urge Jesus to come to them rather than to leave them?
What was the reason for the saved man's prayer?
Why did not Christ grant it?
How was this better than to follow Christ?

#### Practical Teachings.

What are some of the evils which men suffer from Satan in their hearts?
How may those in Satan's power be set free?
What sacrifices must we expect to make if Christ stays with us?
What may those who have been saved tell others?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. The Works of the Devil,** v. 1-5.
Where did Jesus and his disciples go on shore?
Whom did they meet?
Where did this man live, and how did he act?
By whose power was he in this condition?

What do we need that we may contend against Satan? Eph. 6. 11.

**2. The Son of God,** v. 6–14.
What did Jesus say to the evil spirit?
What did the spirit in the man say to Jesus?
How did he know who Jesus was?
Did Jesus receive the testimony of evil spirits? Mark 1. 34.
What was the name of the devils in the man's body?
What did they ask Jesus that they might do?
What followed his permission?
What did the keepers of the swine do?

**3. The Work of Grace,** v. 15–20.
When the people came out from the city what did they see?
What change does Christ work in men? 2 Cor. 5. 17.
What did they ask of Jesus?
Why did they ask it?
What should they rather have asked him to do?
What did the man who had been healed ask?
What did Christ tell him to do?
Why was this better than going with Jesus?

### Teachings of the Lesson.

Where in this lesson do we learn—1. The wretchedness of a soul in Satan's power? 2. The new nature which Christ can give? 3. The duty of telling others what Christ has done?

## QUESTIONS FOR YOUNGER SCHOLARS.

**1. The Works of the Devil,** v. 1–5.
Who is the devil? **The wicked spirit called Satan.**
What work of the devil did Jesus and his disciples meet across the sea? **A man in whom were evil spirits.**
How did the evil spirits make him act? **Very wild and fierce.**
How did the man feel? **Very unhappy and sad.**
What does Satan always bring to people? **Great trouble and unhappiness.**

**2. The Son of God,** v. 6–14.
What did the man do when he saw Jesus? **He ran and fell at his feet.**
What did the wicked spirit in the man call Jesus? **"The Son of the most high God."**
What did he ask Jesus? **Not to trouble him.**
What did Jesus say to the evil spirit? **"Come out of the man, thou unclean spirit!"**
What did the spirit say was his name? **Legion, a word which means an army.**
Why did they have this name? **Because there were many in the man.**
What did the spirits ask Jesus that they might do? **Go out of the man into a herd of hogs near by.**
What did the hogs do when the evil spirits went into them? **They became wild, and ran down into the sea, and were drowned.**

**3. The Work of Grace,** v. 15–20.
When the people came from the city where did they find the man that had the evil spirits? **Sitting at the feet of Jesus.**
How was he? **He was changed and quiet.**
What did they ask Jesus to do? **To go away and leave them.**
Why did they wish him to leave him? **Because they were afraid of his power.**
What did the man who had been made well ask? **That he might go with Jesus.**
What did Jesus tell him to do? **To go home and tell what God had done for him.**

### Words with Little People.

1. Remember that Jesus loves and cares for children.
2. Go to Christ with all your troubles.
3. The deeper your troubles, the stronger you may believe in Christ.
4. Never be ashamed to own what Christ has done for you.

## THE LESSON CATECHISM.

[For the entire school.]

**1.** Who met Jesus and his disciples on the farther shore of the Sea of Galilee? **A man possessed by evil spirits.**

**2.** What did the man do when he saw Jesus? **He ran and worshiped him.**

**3.** Where did the devils ask that they might go? **Into a herd of swine.**

**4.** What happened when they left the man and went into the swine? **The swine were killed.**

**5.** What did the people of the city do when they heard of it? **They besought Jesus to leave them.**

**6.** What did the man ask from whom the devils had gone out? **That he might go with Jesus.**

**7.** What did Jesus command him to tell his friends? **What God had done for him.**

## TEXTS AT CHURCH.

*Morning Text*.....

*Evening Text*.....

## ANALYTICAL AND BIBLICAL OUTLINE.

### Three Classes of Workers.

I. The Works of Satan.
1. **Loneliness.** "*Dwelling among the tombs.*" v. 3.
"God of this world hath blinded." 2 Cor. 4. 4.
2. **Misery.** "*Crying....cutting himself.*" v. 5.
"Whole creation groaneth and travaileth." Rom. 8. 22.
3. **Destruction.** "*Choked in the sea.*" v. 13.
"Wages of sin is death." Rom. 6. 23.

II. The Works of the Son of God.
1. **To seek.** "*Come over....other side.*" v. 1.
"The Son of man is come to seek." Luke 19. 10.
2. **To save.** "*Come out of the man.*" v. 8.
"The liberty wherewith....made us free." Gal. 5. 1.
3. **To transform.** "*Clothed....right mind.*" v. 15.
"Old things are passed away." 2 Cor. 5. 17.

III. The Work of the Saved Man.
1. **The Place.** "*Go home.*" v. 19.
"First findeth his own brother." John 1. 41.
2. **The Message.** "*How great things.*" v. 19.
"What he hath done for my soul." Psa. 66. 16.
3. **The Result.** "*All men did marvel.*" v. 20.
"Then will I teach transgressors." Psa. 51. 13.

## ADDITIONAL PRACTICAL LESSONS.

### The Power of Satan.

**1.** Satan's power is real, for its effects may be seen in the world. v. 2, 3.

**2.** Satan's power is destructive and ruinous to society and to man. v. 4, 5.

**3.** Satan's power stands in open opposition to God's kingdom. v. 7.

**4.** Satan's power can only be overcome by the greater power of Christ. v. 8.

**5.** Satan's power manifests itself in acts of cruelty, wrong, and destruction. v. 13.

**6.** Satan's power when broken is succeeded by the mild scepter of Jesus' love. v. 15.

**7.** Satan's power over men requires the power of the preached Gospel to meet and overthrow it. v. 19.

**8.** Satan's power is best defeated by the efforts of those who have themselves felt its chain. v. 20.

## English Teacher's Notes.

BY SARAH GERALDINA STOCK.

We all remember how the poet has immortalized the thought that the elements, even in their sterner moods, are kinder than man:

> "Blow, blow, thou winter wind,
> Thou art not so unkind
> As man's ingratitude."

And we may go a step further and say that the elements are less fierce than man often is. Men will

leap into the treacherous waves sooner than yield to their pursuers. And how often have God's saints and martyrs of old preferred to face the bitter night and the furious storm, and to hide themselves "in deserts, and in mountains, and in dens and caves of the earth," rather than fall into the hands of their cruel persecutors.

What is it that makes man exceed in fierceness even the rage of the tempest? There is much nobility and sweetness in human nature; but man is a wreck. A foreign power, mightier than his own, has got a hold upon him, and when any man is given up to that power he is indeed a being to be shunned and dreaded.

Our Lord had hushed the winds and stilled the angry waters, but on the shore he met with something far more dreadful, far more fierce. What was it? A man under the power of evil spirits.

It was no weak, helpless sufferer whom Jesus met. This was a man so strong and so fierce that people were afraid to pass by the place he haunted. All attempts to fetter his movements had been in vain. He was strong enough to defy all restraint and keep every one at bay, nay, to terrify and injure them. But did this strength bring any advantage to himself? His gloomy dwelling, his wounds, his cries, show that he fared worse than those who feared him. In reality he was weaker than the weakest, for his strength was not his own, but that of the demons who had the mastery over him.

This is the most dreadful of all the cases of demoniacal possession we meet with in the Gospels. For the sufferer was not a grief, merely, but a terror to others. And yet the rule of Satan over men's souls is far worse. Look at the drunkard, whose very children dread to hear his step returning home. Look at the prodigal, who wastes his parents' substance and breaks their hearts. Look at the dishonest speculator, who coldly and carelessly ruins hundreds. We are constantly brought face to face with the power of the evil one in the world. And do not our own souls know something of it also?

But this fierce and wretched man meets with the Deliverer.

No other man "could pass by that way." The herd of swine which fed on the mountain side was kept "afar off." Matt. 8. 28, 30. And the road leading past the rocky tombs was left unused. But Jesus had come straight to this place. There was no chance or caprice about his movements. He came to succor. He met the slave of Satan, the wild, furious being whom all others shunned. He carried no chains and fetters to bind him. And the man made no attempt to escape from Him. On the contrary, he ran and worshiped him. The evil spirits knew their hour had come. They could not resist him who stood there. They only entreat permission to enter the swine. And Jesus is not there to protect the swine. A speedy death will free them from their would-be tormentors; and there will be a clear, invincible proof of the deliverance of the man.

So in a short time there is a wonderful change of scene. The herd of swine have plunged beneath the waters and perished, and the man who was the terror of the neighborhood sits at the feet of Jesus, "clothed, and in his right mind."

And yet we read of flight, and fear, and anxiety. The keepers of the swine flee. Instead of drawing near to rejoice with the rescued man, they hurry off to the city to tell of the loss sustained. Then the people of the city pour forth to see what has happened. They pass without danger or sudden alarm along that way which lately they had not dared to traverse. They see the once fierce and dreaded demoniac sitting humbly and peacefully at the feet of this wonderful Stranger. We should expect them to be full of joy. But instead of that they are afraid! Then they hear the whole story from those "that saw it," perhaps some few who had been witnesses of the scene from a distance, and who may, unlike the swineherds, have drawn near, and supplied the immediate wants of the rescued man. Does the recital allay their fear, and change it into gratitude and praise? No, it but increases their anxiety. They cannot get over the loss of the swine. And they cannot tell for what purpose the power of this Stranger may next be exercised. So they would rather be rid of him. They "beseech him to depart." What strange, ruinous folly!

Souls of men! why will ye scatter
Like a flock of frightened sheep?
Foolish hearts! why will ye wander
From a love so true and deep?

And yet Christ does not leave them in their self-chosen darkness. Their request he grants, but leaves among them one who can, and who does, well testify of the Deliverer.

We have seen in this story:

1. *The power of Satan.* The wickedness and woe in the world are his work. May we then put the blame of our faults upon him, and excuse ourselves, saying we cannot help doing wrong? No, for there are two things Satan cannot do. He cannot prevent the Lord Jesus coming to you. Christ *has* come "to seek and to save." Many a disagreeable, troublesome, bad-tempered, deceitful boy may be shunned by his companions and nearly despaired of by his teachers. But Jesus will not shun him. Jesus will not despair of him. Jesus comes to such a boy—comes on purpose to save. And Satan cannot prevent your coming to Jesus. The poor demoniac came. Though he could not free himself he could do that.

2. *The greater power of Christ.* He did not come and look at the demoniac, and say how sorry he was, and how he should like to help him. The man's friends might have done that, but they could go no further. None of us is as strong as Satan. But Christ is stronger. Put your friends' case before him. Put your own case before him. Satan knows that Christ must conquer.

Yet there are boys and girls who try to get away from Jesus, who are afraid of Jesus, and think if they come to him they will be losers. What a mistake! Remember Mark 8. 36; John 10. 10.

## Berean Methods.

### Hints for the Teachers' Meeting and the Class.

The voyage across the lake, a brief review....I. The condition of the demoniac: 1.) Isolation; 2.) Unhappiness; 3.) Lawlessness, anarchy; 4.) Subjection to Satan; 5.) Self-destruction. ...See in this the picture of a soul under the influence of Satan....II. Christ and the demoniac a type of a soul set free from Satan: 1.) He comes to the demoniac's world; 2.) He is sought while seeking; 3.) He breaks the chain of Satan....III. The condition of the saved man: 1.) Freedom; 2.) Peace; 3.) Civilization; 4.) Communion with Christ; 4.) Grateful love....Show in this the divine transformation.... IV. The Results of the Miracle; 1.) To the Gadarenes—enmity, misunderstanding of Jesus, etc. So Christ's work is misunderstood by the world. 2.) To the restored man—work for Jesus. 3.) To others—hearing the message of Jesus....Aspects of Christ in this lesson....Various types of character in the lesson.... Teachings concerning prayer, denied and answered.... ILLUSTRATIONS. In the army are many horses branded with the letters U. S., which show their ownership. So Satan's slaves often bear his brand in their actions, and often upon their very faces... Show illustrations of Satan's power in the crimes of men under his influence, for example, drunkenness....Transformation of Satan's victim to Christ's disciple, for example, swearer becomes reverent; drunkard, temperate....Opportunity neglected. Persian epigram:

"A thousand years one poor man watched
Beside the gate of Paradise;
But while one little nap he snatched
It oped, and shut! Ah, was he wise?"

**References.** FOSTER'S ILLUSTRATIONS. Vers. 1–20, Poetry, 3329, 344, 3443. Ver. 7, Poetry, 1760; Prose, 7805. Ver. 9, Prose, 9512. Ver. 12, Prose, 1502, 7960. Vers. 18–20, Prose, 7961. Ver. 20, Prose, 7509....FREEMAN: Tombs for dwellings, 738.

### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Satan Fears Jesus.* To be taught: That sin has power to draw an evil spirit into a man. That Jesus has power to cast out evil spirits and to make bad hearts good.

1. Cut a heart from white paper and pin it up. Get a picture of a demoniac, if possible, for the children to see also, and tell them that once this poor man's heart was as clean and white as the one they see. But little by little it grew black. With soft black crayon write or print on the heart words, Lie, Greed, Envy, Hate, etc., telling that all these were forms of the evil spirit which he invited to come into his heart, until no room was left for good spirits. Such a man as this met Jesus when he landed on the other side of the sea after he had calmed the storm. Describe the man, asking if children ever saw a crazy person. This one was very fierce, so that no one dared go near him, but when he saw Jesus he ran and worshiped him. Teach from this that though the man had been possessed by an evil spirit, there was still One stronger than his evil.

2. Ask if children ever saw a great serpent. Tell that some serpents are poisonous, so that their bite causes death. A serpent had bitten this man, but here you see a strong hand has hold of the serpent. Whose hand is it? Whose is the only hand strong enough to crush sin? Yes, the hand of Jesus. Show a slender twig, and let one of the children break it. Now, let the same or another child try to break a piece of a branch from the same tree, and show by this that it is far easier to conquer the evil spirit before he has grown strong in us.

Tell how Jesus sent the man to tell his friends when he was cured, and see if children think we ought to tell our friends when Jesus has done some good thing for us.

#### Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. If it is thought best to place this exercise on the board in the presence of the school, it will be well to write the headlines, "In Satan's Power," and "The New Nature," and also draw the hearts in outline before the school assembles. Then review the lesson. One question might be this: Why was the man in Satan's power? For an answer place under the word IN a large H and a W, as is represented. The "H" stands for *here*, and the "W" for *was*. Then read down, *In here was Satan.* [Write Satan in the heart.] The exercise as a whole places in contrast the man's heart while in Satan's power and after receiving the new nature through the work of grace.

SIMPLE EXERCISES.

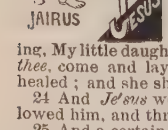
Draw two chains. Satan's power breaks one of iron, but Jesus breaks the fetters of evil.

Draw a heart. Inclose it in a circle; call it the power of Jesus. Satan cannot enter. Write Faith in the heart.

---

**A. D. 27.]** **LESSON XII. POWER OVER DISEASE AND DEATH.** **[March 19.**

**Mark 5. 21-43.** [*Commit to memory verses* 21-23.]




21 And when Je'sus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Ja-i'rus by name; and when he saw him, he fell at his feet.

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Je'sus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Je'sus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Je'sus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Je'sus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Pe'ter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Tal'i-tha cu'mi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

### General Statement.

Once more Jesus and the twelve have landed at the familiar shore of Capernaum. They are met at the place of landing by a crowd who have been watching eagerly for the Saviour's return. A leading man in the city, one of the rulers in the local synagogue, comes forward and falls with tears at his feet. His little daughter is lying low, and all night the tide of life has been ebbing, while around her couch they waited and hoped for the Healer's coming. He who taught all yesterday at the shore, and last night caught but a few minutes' sleep upon the sea, now takes up anew his work of mercy, and hastens toward the ruler's house, followed by the multitude. On the way, as if to show that there is no hurry in his miracles, however crowded his life, he pauses to respond to the touch of an afflicted woman, and to show her that, not his garment's hem, but her faith, had wrought her cure. In the delay comes the sorrowful message to the father that it is too late; his daughter is dead; there is no need now to trouble the Master. With a word of encouragement Jesus stays up his sinking soul, and enters the home where death has gone before. His word stills the tumult of the weeping, and with three chosen followers and the father and mother, who are trembling between hope and despair, he stands by the still form of the child. Two words are spoken in the Hebrew tongue, and there is a quiver in the outstretched limbs, a flush upon the cheek, a light in the opening eyes. The little girl arises freed from the chain of death, and walks forth from her couch, while wonder, joy, and gratitude mingle in the hearts around. The Saviour forbids the miracle to be proclaimed, for he came to release the world from spiritual, not from physical, death; and, great as is the miracle, he has greater miracles of grace to work upon men's hearts.

### Explanatory and Practical Notes.

**Verses 21, 22. Passed over again.** From Gergesa to Capernaum, a voyage of six or eight miles. **Much people gathered.** It would appear that the crowds were waiting for his return. **Nigh unto the sea.** From Matt. 9. 10–18, it may be inferred that after the voyage Jesus went to the house of Matthew, where a supper was given, at which many publicans were present, as related in Lesson IV. From this supper he is summoned by the event of our lesson. **One of the rulers.** The local synagogue was governed by a board of elders, who possessed certain authority in the secular affairs of the town. **Jairus by name.** Pronounced Ja-i'rus, His name is not given by Matthew, who wrote in Judea, and before the other evangelists, perhaps to shield him while living from persecution. But Mark and Luke, writing thirty-five years after the event, and in a distant land, mention his name. **Fell at his feet.** In the Oriental manner of showing reverence and supplication. (1) *We should seek Christ in time of trouble, earnestly, persistently, and humbly.*

**23, 24. Besought him greatly.** With the urgent pleadings of a father's love. **My little daughter.** According to Luke she was twelve years old, and an only child. **Point of death.** His faith was shown in the confidence with which he called upon the great Physician. **Lay thy hands.** As most of the Saviour's miracles were wrought with the laying on of his hands. The words in the original are broken and ejaculatory, expressive of deep emotion. **Jesus went with him.** He could have wrought this miracle by a word, but he went, that it might be made more signal and convincing. **Much people followed.** "A great multitude." [Revised Version.] **Thronged him.** The original is expressive of a stifling, pressing crowd. It was composed of disciples, believers, and the general multitude. (2) "*Where the king is, there is the court.*"

**25, 26. A certain woman.** Eusebius mentions a tradition that she was a Gentile, and that she erected a group of bronze statues in commemoration of her cure. **Issue of blood.** Probably a serious internal hemorrhage, which from its long continuance must have worn out her strength and wasted her frame. **Many things of many physicians.** The medical knowledge of that age was very slight, and in such diseases little could be done. **Spent all.** Indicating that she had possessed considerable property. (3) *How much more ready are people to spend for the healing of the body than of the soul!* **Grew worse.** Weaker and more wasted as the years of her affliction passed along. (4) *See in this a picture of the old disease of sin!*

**27, 28, 29. Heard of Jesus.** The tradition was that she lived at Cesarea Philippi, thirty miles northward. Perhaps in her distant home the fame of the Healer had reached her, and she had taken the journey with the hope of restoration. **Came in the press.** A difficult task, for one in her feeble condition, to penetrate the crowd and come near to Jesus. (5) *Those who want salvation must overcome difficulties to obtain it.* **Touched his garment.** There were many in that throng who touched Jesus, but only one whose touch drew forth the healing power. (6) *There is a vast difference between coming in contact with Jesus, and touching him.* In Luke 8. 44 it is "the border of his garment" which was touched. This was the fringe with four tassels, which was worn on the outer robe as a reminder of God's law, (Num. 15. 38, 39,) just as sometimes a string is tied around the finger to keep a matter in mind. **If I may but touch.** There may have been in her mind some idea of a magical virtue in this tasseled fringe, for a superstitious reverence was felt by many toward it. **She felt in her body.** There was in her the consciousness of a sudden ceasing in the drain upon her strength, and of new health arising within her.

**30, 31, 32. Knowing in himself.** He had been divinely conscious of the touch and had responded to it with the healing power. (7) *Just so Jesus knows every soul which he has saved.* **Virtue.** Healing power. **Gone out of him.** (8) *As there was a conscious influence going out from Jesus, so there is an unconscious influence going out from every man.* **Who touched?** The question was asked, not because Jesus was ignorant, but in order to draw forth the acknowledgment of the woman who had been healed. **He looked round about.** Not to see *who* had done it, but to see *her* who had done it; for Jesus well knew who had touched him.

**33, 34. Fearing and trembling.** Perhaps her disease made her ceremonially defiled, and she feared the anger of Jesus and of the crowd for her act in defiance of the ceremonial law. **Came and fell.** Throwing herself upon the mercy of the Healer, "as if she had stolen her recovery," and must make confession. **Told him all.** In other instances, Jesus had forbidden the healed persons to speak of the miracle, but in this case an acknowledgment was necessary for the enlightenment of the woman's faith and for the instruction of all present. **Thy faith hath made thee whole.** Literally, "thy faith hath saved thee." Saved her, both as regarded her soul and her body. She was taught that her faith, and not the garment's hem, was the means of her healing. Under her superstition and error Christ recognizes her genuine faith. **Go in peace.** Literally, "Into peace," that is, with no fear of the malady returning.

**35, 36. While he yet spake.** There was no haste in the Saviour's steps, though a life hung trembling in the balance, and delay meant death, for he knew full well that the keys of life and death were in his hand. **Thy daughter is dead.** The whole account shows that this was no mere sinking of nature's powers, from which the little girl afterward rallied, but that death

had really taken place. **Why troublest thou?** People as yet scarcely supposed it possible for Jesus to raise the dead, for up to this time he had wrought no such miracle, unless, perhaps, that on the widow's son at Nain, the date of which is undecided. **As soon as Jesus heard.** "Overheard," (*Alford.*) as if it was not intended for his ear. **Be not afraid, only believe.** Words which show the most absolute consciousness of power, and nerved to fresh exercise the ruler's faltering faith. (9) *We need faith in God far more than knowledge of his plans.*

**37. Suffered no man.** The throng accompanied Jesus to the door of the ruler's dwelling, but all were excluded except the three chosen disciples. **Peter, James, and John.** The three most closely attached to Jesus, and best fitted to be witnesses to and testifiers of the miracle.

**38, 39. Seeth the tumult.** Oriental people are very demonstrative in their grief, and a funeral among them is attended with great noise of lamentation. **Wept and wailed.** A reference to the professional mourners, who are hired for the occasion at all Oriental funerals, and lead the family in the manifestations of sorrow. The services had already begun, for in the East burial takes place only a few hours after death. **The damsel.** "The child." [Rev. Ver.] **Not dead, but sleepeth.** A rebuke to the hollow pretense of the hired weepers, and an encouragement for God's people to regard death, not as an awful ending of life, but as a rest from its labors and perplexities. (10) *Our Saviour takes away the sting from death itself.*

**40, 41. Laughed him to scorn.** Taking his words literally, and knowing that the child was dead. **Put them all out.** An instance of the power of Jesus over men to compel their obedience, such as he showed when cleansing the temple, and when at his look his captors fell upon the ground. John 18. 6. **Taketh the father and the mother.** "Anguish qualifies for an entrance into the solemn chamber where all is miracle."—*F. W. Robertson.* **Talitha cumi.** An Aramaic expression, which Mark, with characteristic accuracy, gives in the original, just as Jesus spoke it. *Talitha* is an expression of endearment, and the two words may be translated, "Rise, my child," or "Rise, little maiden." (11) *Note the tenderness of Jesus in dealing with children and the young.*

**42, 43. Straightway.** Not after a slow process of recovery, but in an instant restored to both life and health. **Walked.** Stepping down from the couch where she had been laid as a corpse arrayed for the grave. **No man should know it.** Miracles were only incidental to his mission, and not its purpose. He could not turn from pointing men in the way to heaven, to the work of recalling all the dead to life, or healing all the sick. (12) *In Christ's view souls are always more precious than bodies.* **Given her to eat.** Perhaps this command was given to show the completeness of her recovery, perhaps to indicate that now her care devolved upon her parents.

### HOME READINGS.

*M.* Power over disease and death. Mark 5. 41–43.
*Tu.* The Shunammite's son restored. 2 Kings 4. 18–37.
*W.* The raising of Lazarus. John 11. 30–46.
*Th.* The restoration of Dorcas. Acts 9. 32–43.
*F.* The restoration of Eutychus. Acts 20. 1–12.
*S.* The resurrection of Christ. Matt. 28. 1–20.
**S.** The resurrection of believers. 1 Cor. 15. 12–26.

### GOLDEN TEXT.

**Be not afraid, only believe.** Mark 5. 36.

### LESSON HYMN. C. M.

*Hymnal, No.* 1099.

And now, O Lord, be near to bless,
Almighty as of yore,
In crowded street, by restless couch,
As by Gennesareth's shore.

To hands that work, and eyes that see,
Give wisdom's heavenly lore,
That whole and sick, and weak and strong,
May praise thee evermore.

**TIME.**—A. D. 27, immediately after the events of the last lesson.

**PLACE.**—Capernaum in Galilee.

**PARALLEL PASSAGES.**—Matt. 9. 18–26; Luke 8. 41–56.

DOCTRINAL SUGGESTION—The omniscience of Jesus.

### QUESTIONS FOR SENIOR STUDENTS.

**1. The Father,** v. 21–24.
What was the contrast between the reception of Christ in the last lesson and the present?
Why was he received so differently?
What spirit did his request show?
For what, and in what way should we approach Christ?
How does Christ receive those who call upon him? Heb. 4. 15, 16.

**2. The Woman,** v. 25–34.
How did this woman manifest strong faith in Christ?
How may we follow her example?
What followed her touch?
What was the purpose of Christ's question?
What was its result?
Why was this confession of the woman needful?
How was she rewarded?

**3. The Child,** v. 35–43.
How was the faith of the father tried and encouraged?
Why did Christ take these three disciples only?
What other scenes in his life did they witness? Matt. 17. 1, 2; 26. 37.
What did Christ mean by his words to the people in the house?
How did he restore the girl to life?
Why did he forbid them to tell the miracle?

#### Practical Teachings.

How does this lesson teach—
1. The power of prayer to Christ?
2. The duty of confessing Christ?
3. The need of faith in Christ?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. The Father,** v. 21–24.
Who came to meet Jesus after his voyage across the sea?
How did this man act toward Jesus?
How did Jesus receive his request?
For what should we seek Christ, and how?

**2. The Woman,** v. 25–34.
Who sought Jesus in the crowd?
What did she do, and why did she do it?
How did her act show strong faith?
What did Jesus know of her act?
What did he say?
How did the disciples answer Jesus?
How did the woman feel, and what did she say?
What words of encouragement did Christ say to her?

**3. The Child,** v. 35–43.
What news about the sick child came to the father?
How did Jesus encourage him?
Who went with Jesus into the house?
Why were they with him?
What did he find, and what did he say?
What did Jesus do in the house?
What did he say to the dead child?
What did the words mean?
What result followed his words?

#### Teachings of the Lesson.

Where in this lesson do we learn—1. To come humbly to Christ in prayer? 2. To seek Christ with determination? 3. To believe in Christ's power to save?

### QUESTIONS FOR YOUNGER SCHOLARS.

**1. The Father,** v. 21–24.
Who met Jesus when he came back from across the sea? **A man named Jairus.**
What did he tell Jesus? **That his little daughter was dying.**
What did he ask Jesus to do, so that she might be made well? **To come and lay his hands on her.**
Who went with Jesus to the house of Jairus? **A great crowd of people.**

**2. The Woman,** v. 25–34.
Who was in the crowd that followed Jesus? **A woman who was very sick.**

What did she try to do? **To touch the clothes of Jesus?**
What good did she think the touch would do? **She thought it would make her well.**
What followed when she touched Jesus' clothes? **She became well at once.**
What did Jesus say? **"Who touched me?"**
What did the woman then do? **She told how she had been healed.**
What did Jesus say to her? **"Thy faith hath made thee whole; go in peace."**

**3. The Child,** v. 35-43.
What news came to the father of the sick child while they were going to his house? **That his little girl was dead.**
What did Jesus say? [Repeat GOLDEN TEXT.]
What did Jesus say when he came to the house? **"She is not dead, but asleep."**
What did Jesus do? **He took the dead child's hand.**
What did he say? **"Little girl, rise up!"**
What then happened? **She rose up, alive and well.**

**Words with Little People.**

1. See how sad is the state of those who let Satan into their hearts.
2. Ask Christ to take all evil out of your heart.
3. Be willing to go wherever your Saviour sends you.
4. Tell to others all the good that Christ has done you.

**THE LESSON CATECHISM.**

[For the entire school.]

**1.** What did a ruler ask of Jesus when he returned to Capernaum? **To heal his dying daughter.**

**2.** How was a diseased woman healed while Jesus was on his way to the ruler's house? **By touching the garment of Jesus.**

**3.** What did Jesus say to the woman? **"Thy faith hath made thee whole."**

**4.** What did Jesus say to the ruler when news came that his daughter was dead? **"Be not afraid, only believe."**

**5.** What did Jesus say to the people weeping at the house? **"She is not dead, but sleepeth."**

**6.** By what words did he call the dead child back to life? **"I say unto thee, Arise."**

**TEXTS AT CHURCH.**

*Morning Text*.....

*Evening Text*.....

**ANALYTICAL AND BIBLICAL OUTLINE.**

**Faith in Four Aspects.**

I. FAITH IN NEED.
1. *My little daughter... point of death.* v. 23.
"Call upon me in trouble." Psa. 60. 15.
2. *Woman ...suffered many things.* v. 26.
"Blessed are the poor in spirit." Matt. 5. 3.

II. FAITH IN EXERCISE.
1. *Came....and touched his garment.* v. 27.
"Come unto me all ye that labor." Matt. 11. 28.
2. *Felt that she was healed.* v. 29.
"We have access by faith." Rom. 5. 2.

III. FAITH IN TRIAL.
1. *Jesus....said, Who touched me?*
"Trial of your faith....precious." 1 Tim. 1. 7.
2. *Said, Thy daughter is dead.*
"Neither death nor life....separate us." Rom. 8. 39.

IV. FAITH IN TRIUMPH.
1. *Thy faith hath made thee whole.* v. 34.
"His name, through faith in his name." Acts 3. 16.
2. *Damsel....arise....Arose and walked.* v. 42.
"Believe....see the glory of God." John 11. 40.

**ADDITIONAL PRACTICAL LESSONS.**

**The Benefits of Faith in Christ.**

**1.** Faith in Christ inspires a humble boldness in approaching the Saviour. v. 22.

**2.** Faith in Christ gives hope in trouble. v. 23.

**3.** Faith in Christ imparts persevering energy in overcoming obstacles. v. 27.

**4.** Faith in Christ inspires new courage in the heart that has become hopeless. v. 26, 27.

**5.** Faith in Christ gives power to obtain the healing and saving power dwelling in Christ. v. 29.

**6.** Faith in Christ gives strength to confess Christ's name before all the world. v. 33.

**7.** Faith in Christ enables one to trust even when every hope has passed away, and human help has failed. v. 36.

**8.** Faith in Christ obtains its full reward in receiving the blessings desired.

## English Teacher's Notes.

BY SARAH GERALDINA STOCK.

THE Bank of England stands in one of the most crowded spots of London—crowded, at least, by day. Large throngs of people are perpetually passing it, some rich, some straitened in means, some weighed down with poverty.

Within the building there is wealth in abundance. But while passers-by may glance with interest at this storehouse of gold, it is of no special benefit to them unless they have property in it. You may go in, and enter the large circular hall, where clerks are busy weighing and shoveling out money to those who can claim it. But unless you have with you a piece of paper stating that you are entitled to receive so much, you will not get any of it.

We read in to-day's lesson of a living storehouse of wealth and power, continually surrounded by throngs of people. And yet comparatively few drew any thing out of this storehouse. Multitudes crowded and gazed, but they got no benefit. Others on the contrary, drew near, and obtained their heart's desire. What made the difference? The latter carried a warrant for that which they desired; the former had none.

On his return from the eastern shore of the lake the Lord Jesus was met by a great multitude. It seemed as though the people could not see or hear enough of him. Why? Because of the wonders he had done. He had healed the sick, made the lame to walk, and given sight to the blind. And his power was not confined to cases of sickness, for he had also stilled the tempest. Was there any limit to it at all? We know that the storehouse was inexhaustible, although they did not.

But there was one man not content to stand in the throng to gaze and listen. He wanted something. He came straight up to Jesus to ask for it. Evidently he had the warrant, for Jesus went with him.

Their progress was not quick, for the multitude hung about the steps of Jesus, thronging and pressing him on every side. And a weak, suffering woman was able to mingle with the crowd, and make her way up close to him. She has not come to gaze, either. She would not venture into such a

crowd but for some very special purpose. She gets behind Jesus, touches the hem of his garment, and in a few minutes she is turning away to go home. Why? She has got what she came for—what she wanted. She presented her warrant, and the claim was allowed.

But Jesus will not let her go away thus. True, she has got what she came for—bodily healing. But he has something better to give her, if she can show a warrant for that too. So he inquires, "Who touched me?" and looks round straight at the woman.

The disciples cannot understand the question. When so many are pressing on him, why should any particular touch be singled out? But Jesus will show the difference between that woman's touch and the pressure of the crowd.

No doubt the woman would gladly have got away unobserved. But she knows now that she cannot be hid. She cannot conceal herself from him. Nor can she show such ingratitude as to try now and escape from her Deliverer. It is dreadful to her to come forward before all, but *he* could not require any thing but what was right of her. So she will trust him. And, though trembling, she comes, and, falling at his feet, she tells out every thing.

Now cannot the disciples see the difference between touch and touch? The one touch meant nothing—asked for nothing. The other was the touch of faith. She touched believing she should be healed. That was the warrant. None else in that crowd had drawn any benefit from the Lord Jesus, for they had neither asked nor expected any. They had no warrant.

But now that the woman has trusted Jesus, not only to heal but to guide her, she has presented a warrant for a yet higher blessing, even a spiritual one. She departs with our Lord's blessing on her soul expressed in the words, "Thy faith hath saved thee: go in peace." This blessing he desired to give her, but she could not receive it without presenting the warrant—that is, without fully trusting him.

At that very moment messengers arrive from the home of Jairus, and threaten to rob him of *his* warrant for the restoration of his child: "Thy daughter is dead; why troublest thou the Master any further?" They would limit the power of our Lord—very far he has gone indeed, but farther still is impossible. And Jesus sees the danger of Jairus and encourages him to hold fast his faith. Arriving at the house they meet with still more unbelieving ones. It is occupied by a crowd of hired mourners. And these people are not only incapable of drawing from the divine storehouse for themselves, but they would almost bar the way to others. The messengers had merely deprecated bringing "the Master" on a useless errand. These mourners "laughed him to scorn." And the first thing that must be done here is to clear the house of all the unbelieving ones. Comp. chap. 6. 5, 6; Matt. 13. 58. Three of his trusted apostles, and the parents of the child, believing yet trembling, trembling yet believing, are alone allowed to follow him to the bed of death. They set no limits to his power; they trust him for what seems impossible. And at his gentle, loving call the soul that had just left its earthly tenement returns, the sealed lips quiver, the closed eyes open, life throbs again in the breast, and the girl arises from her couch and walks—hastening, it may be, with wondering affection to her parents, and then with trustful gratitude to the feet of her Deliverer.

Nothing is "too hard for the Lord." He is able to save to the uttermost. He is able to supply all the need of his people. There are no limits to the power of his love. The supply is inexhaustible. But those who would draw from these divine stores must present the warrant. It is a very simple thing—just to believe him—just to trust him—we call it faith. It is the only thing we can bring with us. It will fit the very smallest, feeblest, youngest hand. And that warrant will never be refused. Day by day and hour by hour you may present it, and it will always be honored.

But it is a sad thing to be merely one of the crowd, following and looking on, but getting nothing, because asking and expecting nothing; sadder still to be one of those who would dissuade others from asking or expecting; and saddest of all to be among the scoffers. Why remain poor, when you might be enriched with heavenly treasure?

## Berean Methods.

### Hints for the Teachers' Meeting and the Class.

The story of this lesson may be presented in an effective manner as a series of word-pictures: 1.) Jesus at the sea-shore; 2.) The beseeching father; 3.) On the way to the ruler's house; 4.) The suffering woman, and her cure; 5.) "Who touched me?" 6.) "She is dead." "Only believe!" 7.) The mourners stilled; 8.) The dead child raised....Traits of Jesus: 1.) Power; 2.) Willingness; 3.) Knowledge; 4.) Tenderness... Traits of the Ruler: 1.) Earnestness; 2.) Humility; 3.) Submission; 4.) Faith....Traits of the Woman: 1.) Determination; 2.) Faith; 3.) Obedience; 4.) Gratitude.... Show in the woman's healing the type of a soul's salvation: 1.) Need; 2.) Seeking; 3.) Faith; 4.) Salvation; 5.) Acknowledgment....How Christ looks upon death. ....What faith in Christ brings. (See Additional Practical Lessons.)....ILLUSTRATIONS. The healing power going out from Christ like rays streaming from a light, or heat radiating from the sun....Influence, like the circles in a lake where a stone has been dropped, rolling wider and larger until they strike the shore....Faith is like the wire that conducts the electric current, or the pipes that convey the water from the reservoir through the dwellings of the city.

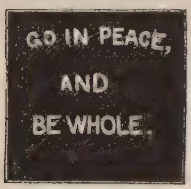
**References.** FOSTER'S ILLUSTRATIONS. Vers. 21–24, and 35–43, Poetry, 3559, 3560. Vers. 25–34, Poetry, 398, 4065. Ver. 28, Prose, 7194. Ver. 39, Poetry, 227. Ver. 41, Prose, 11818....FREEMAN: Ruler of synagogue, 834, Fringe of garment, 652; Mourning women, 541.

### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Faith Stronger than Death.* To be taught: That Jesus can cure sick people. That he cannot cure sin or sickness unless we have faith in him.

1. After Jesus cast out the evil spirits, he went back across the sea. Do you suppose people were waiting to see him? Yes, for there were many who were in trouble, just as there always will be, and they wanted Jesus to help them. Do you know any body in trouble? You can tell them that Jesus is alive now, and will help them if they want him to. Tell about the man who had a little daughter sick, and what he came to Jesus for, impressing the words, "And Jesus went with him," as showing the willingness of the Lord to go wherever there is sorrow. The value of this teaching will be in bringing it down to our own day, and showing that Jesus is just the same now. Tell the story of the woman who met him in the way, and what she did, bringing out by question and answer the truth that no one who had not divine power could cure sickness without a word or touch. Go on with the story of the ruler's daughter, making it as vivid as possible. Ask who has ever seen a dead child, depicting the joy there would be if some one should come in and bring the child back to life!

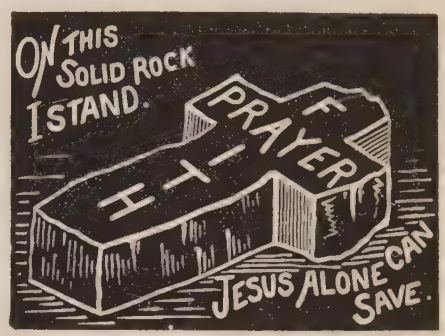



2. Jesus says these words to-day to every one who is sick in soul. Ask what soul-sickness is, and show that very young children may need Jesus to heal them of this kind of disease. Draw from the class what was necessary to induce Jesus to heal sick ones, and to bring the dead to life, and show that it is the same thing now—Faith. Give some simple, practical illustration, showing how faith affects our action, and leads either to going to Jesus for help and cure, or to staying away from him, hoping thus to make ourselves better.

Print in large letters, "Lord, I believe," and close with echo-prayer, asking that each child may be able to say this.

**Blackboard.**

BY J. B. PHIPPS, ESQ.




The teachings of to-day's lesson are faith and prayer, and on this solid rock I stand. Jesus alone can save.

A SIMPLE DIAGRAM.

Draw two lines representing a road. Write in it the word prayer. If we would be saved, healed, helped, or guided, we must place ourselves in the way of it being accomplished. That way is prayer.

---

**1882.] FIRST QUARTERLY REVIEW. [March 26.**

**HOME READINGS.**

*M.* Lessons I, II. Mark 1. 1–28.
*Tu.* Lessons III, IV. Mark 1. 28–45; 2. 1–17.
*W.* Lessons V, VI. Mark 2. 18–28; 3. 1–19.
*Th.* Lessons VII, VIII. Mark 3. 20–35; 4. 1–20.
*F.* Lessons IX, X. Mark 4. 21–41.
*S.* Lesson XI. Mark 5. 1–20.
**S.** Lesson XII. Mark 5. 21–43.

**REVIEW SCHEME FOR SENIOR STUDENTS.**

I. Give the TITLES and GOLDEN TEXTS of the lessons for the quarter.

II. State the DOCTRINAL SUGGESTION of each lesson, and explain its meaning.

III. Find in the lessons the following Aspects of Christ, and show how they are illustrated.

Lesson 1. **His divine origin.**
Lesson 2. **His authority over men.**
Lesson 3. **His compassion.**
Lesson 4. **His power to forgive.**
Lesson 5. **His authority to make laws.**
Lesson 6. **His attractive influence.**
Lesson 7. **His love for his disciples.**
Lesson 8. **His insight into truth.**
Lesson 9. **His knowledge of the future.**
Lesson 10. **His power over nature.**
Lesson 11. **His power over Satan.**
Lesson 12. **His willingness to help.**

IV. Show how the lessons inculcate the following PRACTICAL DUTIES.

Lesson 1. **Repent of sin.**
Lesson 2. **Obey Christ's call.**
Lesson 3. **Tell troubles to Christ.**
Lesson 4. **Seek forgiveness of sin.**
Lesson 5. **Respect the Sabbath.**
Lesson 6. **Seek companionship with Jesus.**
Lesson 7. **Honor Christ.**
Lesson 8. **Profit by the word.**
Lesson 9. **Let the light shine.**
Lesson 10. **Have faith in Christ.**
Lesson 11. **Proclaim Christ's work.**
Lesson 12. **Seek Christ's help.**

---

**REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.**

I. Repeat the TITLES and GOLDEN TEXTS of the lessons for the quarter.

II. Answer the questions in the LESSON CATECHISM.

III. Read each lesson carefully, and try to tell about the following

LESSON PICTURES.

**Lesson I.—A prophet preaching by a river.**—Who was he? How was he clothed? By what river did he preach? What did he say to the people? What did he see and hear when Christ was baptized?

TEACHING—We should honor Christ as the Son of God.

**Lesson II.—1. The Saviour by the sea.**—Whom did he see fishing? What did he say to them? What did they do? **2. The Saviour in the synagogue.**—Whom did he there meet? What did the evil spirit say? How did Jesus answer him?

TEACHING—We should promptly obey Christ's call.

**Lesson III.—1. The woman with a fever.**—Who was she? What did Christ do to her? **2. The leper.**—What did he say? How did Jesus answer him? What did he command him to do?

TEACHING—We should go to Christ with all our troubles.

**Lesson IV.—1. A man let down through the roof.**—What was his trouble? Why was he let down through the roof? What did Jesus say? **2. The tax-**

**gatherer at his table.**—What was his name? What did Jesus say to him? How did he honor Jesus?

TEACHING—We should look to Christ for forgiveness of our sins.

**Lesson V.—In the wheat-fields.**—Who walked with Jesus? What did they do? What day was it? What was said? How did Jesus answer his enemies?

TEACHING—We should honor God's day by worship and doing good.

**Lesson VI.—Twelve men with Jesus.**—Who were they? Who chose them? Name some of them. What did he call them to do?

TEACHING—We should bear Christ's message to men.

**Lesson VII.—Friends and foes of Jesus.**—What did some of Christ's friends say about him? What did his enemies say? Who tried to see Jesus? Who did Jesus say were his mother and his brethren?

TEACHING—We should be Christ's brothers by doing God's will.

**Lesson VIII.—The sower and the seed.**—What is the seed? Who is the sower? How many kinds of ground are named? What became of the seed in each?

TEACHING—We should let Christ's word have fruit in our hearts.

**Lesson IX.—The candle and the mustard-seed.**—Where should a candle *not* be put? Where should it be placed? How should we hear God's word? How is the Gospel like mustard-seed?

TEACHING—We should let Christ's light shine in our lives.

**Lesson X.—Jesus in the storm.**—Where was it? What was Jesus doing? What did the disciples do in the storm? What did Jesus say?

TEACHING—We should fear nothing when Christ is with us.

**Lesson XI.—The wild man among the tombs.**—In what country was he? What was the matter with him? How was he made well? What did he ask of Jesus afterward? What did Christ tell him to do?

TEACHING—We should tell others what Christ has done for us.

**Lesson XII.—The dying girl.**—What was her father's name? What did he ask Jesus to do? Who touched Jesus in the crowd? What did the touch do for her? What did Jesus do when he came to the house? How was the dead child brought to life?

TEACHING—We should come to Christ with faith in his power to help us.

## REVIEW SCHEME FOR YOUNGER SCHOLARS.

I. See if you can repeat the GOLDEN TEXTS for the quarter.

| | |
|---|---|
| **1. Behold—** | **7. He that is—** |
| **2. The people—** | **8. He that hath** |
| **3. I am—** | **9. There shall be—** |
| **4. I, even I—** | **10. He maketh—** |
| **5. Remember—** | **11. For this purpose—** |
| **6. Ye have not—** | **12. Be not—** |

II. Learn the answers to these REVIEW QUESTIONS.

LESSON I.—What prophet came before Christ? **John the Baptist.** What did he command the people to do? **To repent of their sins.**

LESSON II.—Where did Jesus find his first disciples? **By the sea of Galilee.** What did he say to them? **"Follow me."**

LESSON III.—How did Jesus heal the sick mother of Peter's wife? **He took her hand and lifted her up.** How did he heal the leper? **He touched him, and said, "Be thou clean."**

LESSON IV.—How was a man sick of the palsy brought to Jesus? **He was let down through the roof.** What did Jesus say to him? **"Son, thy sins be forgiven thee."**

LESSON V.—What did Jesus say about the Sabbath? **"The Sabbath was made for man."** How did he show that we might do good on the Sabbath? **By healing a man with a withered hand.**

LESSON VI.—How many disciples did Jesus call to be with him? **Twelve.** What did he call them to do? **To preach his word.**

LESSON VII.—What did Christ's miracles show? **That he was stronger than Satan.** Whom did Jesus say that he loves more than mother or brother? **Those who do God's will.**

LESSON VIII.—To what did Jesus compare his word? **To seed sown.** What is the good ground for the seed? **The heart in which the word brings forth fruit.**

LESSON IX.—Why did Christ say his kingdom was like a grain of mustard-seed? **Because of its great growth.** How may we help the kingdom to spread? **By letting our light shine.**

LESSON X.—What happened while Jesus was sleeping in a boat on the sea? **A great storm arose.** What did Jesus say to the waves when his disciples awaked him? **"Peace, be still!"**

LESSON XI.—What did Jesus do to one in whom were evil spirits? **He cast them out.** What did he tell the man to do? **To tell his friends what God had done for him.**

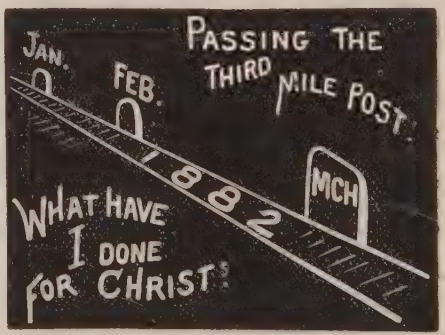
LESSON XII.—How was a woman healed of a sickness? **By touching the clothes of Jesus.** With what words did Jesus call to life a little girl who was dead? **"I say unto thee, Arise."**

III.—Learn and remember these LESSON TEACHINGS.

Lesson 1. I must be sorry for, and turn from, my sins.
Lesson 2. I must obey and follow Jesus.
Lesson 3. I must ask Jesus to make my heart clean.
Lesson 4. I must look to Jesus to forgive my sins.
Lesson 5. I must try to keep the Sabbath-day rightly.
Lesson 6. I must bear the message of Jesus to others.
Lesson 7. I must seek Christ's love by doing God's will.
Lesson 8. I must make the truth fruitful in my heart.
Lesson 9. I must help to make Christ's kingdom grow.
Lesson 10. I must look to Christ to care for me in trouble.
Lesson 11. I must tell others what Christ has done for me.
Lesson 12. I must trust fully in Christ's power.

### Blackboard.

BY J. B. PHIPPS, ESQ.




This diagram is intended for a review of our progress thus far this year. Have you been preparing the way of the Lord? Has Christ been the theme of all the teaching? What have I done for him? I am nearer the end of the journey; am I nearer heaven? Have there been any conversions in the school?

## LESSONS FOR APRIL, 1882.

APRIL 2. The Mission of the Twelve. Mark 6. 1–13.
APRIL 9. Death of John the Baptist. Mark 6. 14–29.
APRIL 16. The Five Thousand Fed. Mark 6. 30–44.
APRIL 23. Christ Walking on the Sea. Mark 6. 45–56.
APRIL 30. The Tradition of Men. Mark 7. 1–23.

# Review Service for the First Quarter.

*Superintendent.* From which of the four gospels have the lessons for the Quarter been taken?

*School.* From the Gospel according to Mark.

*Superintendent.* To what do the lessons of the Quarter principally relate?

*School.* The public life of our Lord.

QUARTERLY LESSON HYMN. C. M.

Jesus, the very thought of thee
With sweetness fills the breast;
But sweeter far thy face to see,
And in thy presence rest.

No voice can sing, no heart can frame,
Nor can the memory find
A sweeter sound than Jesus' name,
The Saviour of mankind.

Jesus, our only joy be thou,
As thou our prize wilt be;
In thee be all our glory now,
And through eternity.

*Superintendent.* What is the Title of the first lesson?

*Selected Class.* The Beginning of the Gospel.

*Superintendent.* What is the Golden Text?

*School.* Behold, I will send my messenger, and he shall prepare the way before me.

*Superintendent.* What is a Doctrinal Suggestion?

*Boys.* The Temptation of Christ.

*Superintendent.* Give an abstract of the lesson.

*School.* John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John preached, saying, There cometh one mightier than I after me. He shall baptize you with the Holy Ghost. And it came to pass that Jesus was baptized of John in Jordan. And the Spirit like a dove descended upon him; and there came a voice from heaven, saying, Thou art my beloved Son in whom I am well pleased. Then was Jesus tempted of Satan for forty days.

*Superintendent.* What practical lessons are thus taught?

*Girls.* In the beginning of the gospel we are taught the beginning of glad tidings, preparation, repentance, self-denial, submission, consecration, and victory.

*Superintendent.* What is the Title of the second lesson?

*Selected Class.* Jesus in Galilee.

*Superintendent.* What is the Golden Text?

*School.* The people that walked in darkness have seen a great light.

*Superintendent.* What events not recorded in Mark took place before those given in this lesson?

*Boys.* The water changed to wine. Jesus at the passover, cleansing the temple, and conversing with Nicodemus. Jesus' return to Galilee through Samaria.

*Superintendent.* Give an abstract of the lesson.

*School.* After John was put into prison Jesus came into Galilee preaching the gospel of the kingdom of God. He saw Simon and Andrew his brother casting a net into the sea. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And when he had gone a little farther thence he saw James and John his brother, and straightway he called them. Jesus went into the synagogue in Capernaum on the Sabbath-day and taught, and there healed a man of an unclean spirit.

*Superintendent.* At what time did the events of this lesson occur?

*Girls.* In the year of our Lord 26, being the first year of his public ministry.

*Superintendent.* What is the Title of the third lesson?

*Selected Class.* Power to Heal.

*Superintendent.* What is the Golden Text?

*School.* I am the Lord that healeth thee.

*Superintendent.* What places were the scenes of this lesson?

*Boys.* Capernaum and the province of Galilee.

*Superintendent.* Give an abstract of the lesson.

*School.* Upon retiring from the synagogue Jesus went to the house of Simon and Andrew. Simon's mother-in-law was sick of a fever, and Jesus took her by the hand and lifted her up, and immediately the fever left her. At the close of the Sabbath, at sunset, there were brought to Jesus all that were diseased and possessed of devils, and he healed many of them. Rising the next morning before daylight, he went to a solitary place and there prayed. He then went to other towns preaching the gospel. A leper came to him, and, kneeling, besought Jesus to heal him; and in compassion Jesus healed him.

*Superintendent.* What practical lesson is here taught?

*Girls.* The power of Christ to heal the leprosy of sin.

*Superintendent.* What is the Title of the fourth lesson?

*Selected Class.* Power to Forgive.

*Superintendent.* What is the Golden Text?

*School.* I, even I, am he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins.

*Superintendent.* What is the Doctrinal Suggestion?

*Boys.* The Forgiveness of Sins.

*Superintendent.* Give an abstract of the lesson.

*School.* Christ again entered into Capernaum, and while there a man sick of the palsy was brought to him, carried by four men. There was such a crowd about the door that the roof of the house was unthatched, and the sick man lowered into the presence of Jesus, who immediately healed him, forgiving also his sins. Next Christ calls a tax-gatherer named Levi to be a disciple. The call is accepted. Levi then gives a feast, at which there are present Christ and his disciples and his own former companions. Levi then takes the name of Matthew, which he henceforth bears. The Pharisees asked the disciples why their Master would mingle with such companions. Christ replies by declaring his purpose to be the elevation and redemption of sinners.

*Superintendent.* What is the Title of the fifth lesson?

*Selected Class.* The Pharisees Answered.

*Superintendent.* What is the Golden Text

*School.* Remember the Sabbath-day to keep it holy.

*Superintendent.* What events took place between those recorded in the last lesson and this?

*Boys.* Christ's second passover and the miracle at Bethesda.

*Superintendent.* Give an abstract of the lesson.

*School.* The disciples of John and of the Pharisees used to fast. The Pharisees said to Jesus, Why do not your disciples fast? To which he answered that he was to them a bridegroom, and they could not fast while he was with them, but that they would after he had been taken away from them. And it came to pass that he went through the cornfields on the Sabbath-day, and his disciples began to pluck the ears of corn. The Pharisees complained that it was not lawful to do so on the Sabbath. But Christ silenced them by saying that the Sabbath was made for man, and not man for the Sabbath. Entering a synagogue Christ on the Sabbath-day cured a man who had a withered hand.

*Superintendent.* When did these events take place?

*Girls.* In A. D. 27, about a month after the events of last lesson.

*Superintendent.* What is the Title of the sixth lesson?

*Selected Class.* Christ and his Disciples.

*Superintendent.* What is the Golden Text?

*School.* Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit.

*Superintendent.* What can you say of Christ's call and ordination of his apostles?

*School.* "His choice of the apostles was necessarily made from a comparatively small number. So far as possible he made his selection from those who had been longest with him, and whom he had, in some measure, proved;

but they were, as a whole, simple, unlearned, plastic men of the people. He knew that the educated men of the nation, the rabbis and priests, were perverted and prejudiced. The common people were freer from the errors of the age, more open to the eternal truths he came to announce, and more ready to accept the spiritual kingdom he came to found."

"And he ordained twelve, that they should be with him, and that he might send them forth to preach."

SINGING BY THE SCHOOL. L. M.

Go forth, ye heralds, in my name,
Sweetly the gospel trumpet sound;
The glorious jubilee proclaim,
Where'er the human race is found.

Freely from me ye have received,
Freely, in love, to others give;
Thus shall your doctrines be believed,
And, by your labors, sinners live.

*Superintendent.* What is the Title of the seventh lesson?

*Selected Class.* Christ's Foes and Friends.

*Superintendent.* What is the Golden Text?

*School.* He that is not with me is against me.

*Superintendent.* What events took place between the last lesson and this which are not recorded by Mark?

*Boys.* The Sermon on the Mount; healing the centurion's servant; the miracle at Nain; messengers from John the Baptist; anointing the feet of Jesus; Christ's second tour of Galilee.

*Superintendent.* Give an abstract of the lesson.

*School.* The multitude so pressed upon Jesus and his disciples that they had not time to eat. The friends of Jesus thought that he must be beside himself, and tried to lead him away. The scribes charged him with being in league with Satan; to whom Jesus replied in parables. His mother and brothers come to Jesus and desire to see him, but he replied that his followers were his brethren.

*Superintendent.* What were the time and place of this lesson?

*Girls.* A. D. 27, during the second circuit of Galilee, and while Jesus was at Capernaum.

*Superintendent.* What is the Title of the eighth lesson?

*Selected Class.* Parable of the Sower.

*Superintendent.* What is the Golden Text?

*School.* He that hath an ear, let him hear what the Spirit saith unto the Churches.

*Superintendent.* What is the general teaching of the lesson?

*Boys.* The conditions of spiritual fruit-bearing.

*Superintendent.* Give an abstract of the lesson.

*School.* Behold, there went out a sower to sow: and it came to pass as he sowed some fell by the way-side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth, but when the sun was up it was scorched. And some fell among thorns, and the thorns grew up and choked it. And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth some thirty, some sixty, and some a hundred.

*Superintendent.* How may we bear most fruit for Christ?

*Girls.* He that abideth in me, and I in him, the same bringeth forth much fruit.

*Superintendent.* What is the Title of the ninth lesson?

*Selected Class.* The Growth of the Kingdom.

*Superintendent.* What is the Golden Text?

*School.* There shall be a handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon.

*Superintendent.* Give an abstract of the lesson.

*School.* Jesus taught that as a candle was designed to give light and not to be hid, so his gospel should reveal secret things. He cautions his hearers to take heed what they hear. He compared the kingdom of God to the seed cast into the ground, which grew and bare fruit: no one knew how.

*Superintendent.* What is the Title of the tenth lesson?

*Selected Class.* Christ Stilling the Tempest.

*Superintendent.* What is the Golden Text?

*School.* He maketh the storm a calm, so that the waves thereof are still.

*Superintendent.* Where did the events of this lesson take place?

*Boys.* On the sea of Galilee.

*Superintendent.* Read the text.

*School.* And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship so that it was now full. And he was in the hinder part of the ship, asleep on a pillow; and they awake him, and say unto him, Master, carest thou not that we perish? And he arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

*Superintendent.* What practical lesson is here taught?

*Girls.* That Christ is awake to the interests of his followers.

*Superintendent.* What is the Title of the eleventh lesson?

*Selected Class.* Power over Evil Spirits.

*Superintendent.* What is the Golden Text?

*School.* For this purpose the Son of God was manifested, that he might destroy the works of the devil.

*Superintendent.* What is the general teaching of the lesson?

*Boys.* That the evil spirit may have control of man, and that Christ has power to cast him out of man.

*Superintendent.* Give the story of the lesson.

*School.* When Christ and his disciples crossed to the eastern shore of Galilee there met him from the tombs a man with an unclean spirit. No man could tame him. He said that his name was Legion, because of many evil spirits within him. Jesus commanded them to depart from him, which they did, entering into a herd of swine.

*Superintendent.* What is the Title of the twelfth lesson?

*Selected Class.* Power over Disease and Death.

*Superintendent.* What is the Golden Text?

*School.* Be not afraid, only believe.

*Superintendent.* What does this lesson teach concerning Christ?

*Boys.* His power to heal.

*Superintendent.* What instances of this power are given?

*School.* The healing of the woman having an issue of blood for twelve years, and the raising to life the dead daughter of Jairus.

*Superintendent.* How is Christ's healing power made available to us?

*Girls.* By faith and prayer.

SINGING BY THE SCHOOL. L. M.

How sweetly flowed the gospel's sound
From lips of gentleness and grace,
While listening thousands gathered round,
And joy and reverence filled the place.

From heaven he came, of heaven he spoke,
To heaven he led his followers' way;
Dark clouds of gloomy night he broke,
Unveiling an immortal day.

"Come, wanderers, to my Father's home;
Come, all ye weary ones, and rest."
Yes, sacred Teacher, we will come,
Obey, and be forever blest.

Copies of this Review may be obtained of Phillips & Hunt, 805 Broadway, New York, at the rate of Fifty Cents per hundred, by mail.

### The Sunday-School an Inlet, not an Outlet.

In whatever sense the Sunday-school is a child of the Church, nothing is more certain than that multitudes of children do not go from the one to the other. There is supposed to be an excuse for this in the case of young children, but we have known the oldest scholars as readily steer clear of it as the youngest. Indeed, it is a common sight to see an entire school pouring out of church or chapel at the time the bell is tolling for the morning or evening service. Unhappily, too, the number of those who are leaving church is often twice or thrice the number of those who are entering it. Perhaps this is the way to make church-goers, but we doubt whether persons will ever attend any service with regularity which they do not attend in childhood. Is not this the inevitable formation of a habit which, in older years, leads away from the Church and makes its service irksome? Aside from this, too, it is a serious question whether all that is gained in the Sunday-school can make up for what is missed in the worship and associations of the house of God. The teaching or preaching is but a part. There is the whole matter of reverence and worship in which the Sunday-school is often grievously lacking, and which certainly plays a most essential part in the formation of character. There can be no doubt whatever that this is a question which all parents who have at heart the best interests of their children should carefully look into.—*Ex.*

### Book Notices.

*The Life of Edmund S. Janes, D.D., LL.D.*, late Senior Bishop of the Methodist Episcopal Church. By Henry B. Ridgaway, D.D. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. To the large number of people in our own Church, and in other Churches, who knew and loved Bishop Janes, this volume will be a pleasing reminiscence of their departed friend; while strangers may read it with profit, and admire the courage, zeal, perseverance, and consecration which were manifested all through his long and useful life.

*Around the World Tour of Christian Missions.* A Universal Survey, by William F. Bainbridge. With Maps of Prevailing Religions and all leading Mission Stations. Boston: D. Lothrop & Co. The writer of this volume gives the latest and freshest information concerning the mission fields of the world from personal visitation, though, strange to say, the precise date of his visits to these fields is a matter of inference or of guess. The value of the book would be largely increased by a judicious pruning of irrelevant matter, reducing the volume to about three hundred or three hundred and fifty pages instead of the nearly six hundred the reader is compelled to wade through to get at the facts set forth. Nevertheless the book is valuable and entertaining.

*Round the World Letters.* By Lucy S. Bainbridge. Boston: D. Lothrop & Co. The writer is the wife of the author of the volume previously noticed. Accompanying her husband in his tour, she wrote frequent letters concerning their travels, and these are now gathered into a very readable volume of over five hundred pages.

*Chautauqua Library of English History and Literature.* Vol. III. The Wars of the Roses. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. This is another volume of the cheap and handy historical works designed for Chautauqua students, and for all who have but little time or money at their disposal.

*What the Angels Saw on Christmas Eve.* By the author of "How Marjorie Watched," etc. Four Illustrations. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. A beautiful little Christmas story, and one which may be read to advantage at any time of year.

*Wine.* A Temperance Concert Exercise. By Hope Hazel. *A Bible Temperance Catechism.* A Temperance Concert Exercise. By Rev. Benjamin A. Dean. Two very good "exercises" published by the National Temperance Society.

*My Missionary Box and I.* A Story. By Eben Shute, Tremont Temple, Boston. A little story with four chapters: 1. My Missionary Box, how I Obtained It; 2. How I Quarreled With It; 3. How We Lost Sight of Each Other; 4. How We Became Friends.

*The Cyclopedia of Practical Quotations.* English and Latin. With an Appendix containing Proverbs from the Latin and Modern Foreign Languages; Law and Ecclesiastical Terms and Significations; Names, Dates, and Nationality of Quoted Authors, etc. With Copious Indexes. By J. K. Hoyt and Anna L. Ward. New York: I. K. Funk & Co. Price, $5. This comprehensive title gives an accurate idea of the design of this truly valuable work. There is scarcely a subject within the range of ordinary thought that is not represented in it by an apt quotation, each one having the author's name and the place from whence the quotation is taken. One great merit of the work is the facility with which any desired topic can be found; and a greater merit still is the fact that of the nine hundred pages nearly three hundred are taken up with exceedingly full indexes. This makes it a "practical" book, and will elicit, from every one who uses it, benedictions on the careful compilers.

*Seven Service Preludes.* By J. H. Vincent. For use at Church Assemblies, Sunday-School and Devotional Services, etc. New York: Biglow & Main. Price, $3 per hundred, or five cents each sent by mail. Here are the Service Preludes used last summer at Chautauqua. Brief Responsive Readings with Songs, from the Scriptures, Thomas à Kempis, and other devotional writers.

*Chautauqua Game of English History.* By Mrs. A. H. Birch. Here is a little game said to be "especially adapted for use in the Chautauqua course," and of which Miss Frances E. Willard says: "A charming game, full of instruction and amusement, and a decided case of learning made easy." This game may be procured of Fairbanks, Palmer & Co., Chicago, Ill., or by addressing Mrs. A. H. Birch, Lindsborg, Macpherson County, Kansas. Price, fifty cents.

*Shakspeare for the Young Folk.* Edited by Robert R. Raymond, A.M. New York: Fords, Howard & Hulbert. The type, the engraving, the paper, the binding, of this book are all that they should be. The work itself cannot be too highly commended. The present volume is a presentation of "A Midsummer Night's Dream," "As You Like It," "Julius Cæsar," in which the story of each play is told, the writer of the book skipping judiciously. We are in hearty sympathy with the undertaking of Prof. Raymond and the publishers.

*Who Wrote It?* An Index to the Authorship of the more noted works in Ancient and Modern Literature. By William A. Wheeler. Edited by Charles G. Wheeler. Boston: Lee & Shephard. New York: Charles T. Dillingham. This volume is intended to answer the question of its suggestive title in reference to the authorship of famous literary works. For this purpose it will be found truly helpful. In addition to the name of the author, the dates of birth and of death are given. It is a handy book to keep on the desk within easy reach. Every diligent reader or student will know how to appreciate it.

*America: A History.* 1. The United States. 2. Dominion of Canada. 3. South America. By Robert Mackenzie. New York: T. Nelson & Sons. A volume of American history by an Englishman, down to the latest date. Interesting, as all of Robert Mackenzie's writings are. The political merits of the book are to be judged after a careful reading.

*Talks to Boys and Girls about Jesus.* Illustrated with Bible Links, to make a Complete and Chronological Life of Christ for the Young. Edited by Rev. W. F. Crafts. New York: I. K. Funk & Co. A compilation of sermons from a large number of so-called contributors. Good pictorial illustrations. Well printed.

*Manual of Evangelistic Temperance Work.* By Mrs. S. M. I. Henry. New York: National Temperance Society, 58 Reade-street. A small pamphlet of forty pages, in the form of question and answer, designed to promote evangelistic and educational temperance work. Well-written and practical.

*Commentary on Mark.* By Rev. D. C. Hughes. New York: I. K. Funk & Co. A preparation to meet the demands of lesson students in Mark. A comment and homiletical treatment and practical lessons on each of the International Lessons.

*Cat's Cradle.* Rhymes for Children. By Edward Willett. Illustrated by Charles Kendrick. New York: R. Worthington. An original book of rhymes and pictures for children, with sixty illustrations in colors. A brilliant thing for the youngsters.

*Good Work.* A monthly paper for the family and the Sabbath-school. Edited and published by C. R. Blackall & Co., New York. A very good paper, and adapted to do good.

*St. Nicholas*, bound in two volumes for 1881. New York: Scribners. Two sumptuous volumes, with every thing in the line of stories and pictures that a child can desire.

*Dewdrops and Daffodils.* By Emma Marshall. New York: Robert Carter & Brothers. A very readable story of child-life, in which many useful and wholesome lessons are taught. The strength and sweetness of Christian love are clearly set forth.

*Fife and Drum.* By Mary Dwinell Chellis. *A Tragedy of the Sea.* By Julia M'Nair Wright. Two numbers of the "Fife and Drum Series," published in New York by the National Temperance Society in thin volumes, with paper covers.

*English History for Young Folks.* B. C. 55–1880. By S. R. Gardiner. New York: Henry Holt & Co. A pleasantly written story of England, in fifty chapters, with maps and other illustrations. It is simple and entertaining.

*The Banner of Victory.* Boston: Oliver Ditson & Co. A selection of musical pieces for Sunday-schools, home, and social religious meetings.

## Whisper Songs for March.

TENTH LESSON.

STAY with the Saviour,
Trust in his care,
Follow him closely,
His sorrows share,
Then he'll be with thee,
Burdens to bear.

ELEVENTH LESSON.

Go, evil spirits
Of doubt and sin,
Jesus, the Saviour,
Asks to come in.
Come, my dear Master,
Victory to win.

TWELFTH LESSON.

Jesus is saying,
"Only believe,"
Life through believing
You shall receive;
Health to our spirits
He comes to give.

## LESSONS FOR 1882.

### First Quarter.

| | | |
|---|---|---|
| *Jan.* 1. | THE BEGINNING OF THE GOSPEL | Mark 1. 1–13. |
| 8. | JESUS IN GALILEE | Mark 1. 14–28. |
| 15. | POWER TO HEAL | Mark 1. 29–45. |
| 22. | POWER TO FORGIVE | Mark 2. 1–17. |
| 29. | THE PHARISEES ANSWERED | Mark 2. 18–28; 3. 1–5. |
| *Feb.* 5. | CHRIST AND HIS DISCIPLES | Mark 3. 6–19. |
| 12. | CHRIST'S FOES AND FRIENDS | Mark 3. 30–35. |
| 19. | PARABLE OF THE SOWER | Mark 4. 1–20. |
| 26. | THE GROWTH OF THE KINGDOM | Mark 4. 21–34. |
| *Mar.* 5. | **Christ Stilling the Tempest** | Mark 4. 35–41. |
| 12. | **Power over Evil Spirits** | Mark 5. 1–20. |
| 19. | **Power over Disease and Death** | Mark 5. 21–43. |
| 26. | **First Quarterly Review.** | |


## THE SUNDAY-SCHOOL JOURNAL

**Is published Monthly by Phillips & Hunt, at New York, and Walden & Stowe, at Cincinnati.**

TERMS: SIXTY-FIVE CENTS a year for single subscribers, and FIFTY-FIVE CENTS each for clubs of six or over sent to one address. This includes the postage, which the publishers are obliged to prepay. If the names are to be written on each copy they will be charged at same rate as for a single copy. Subscriptions may commence at any time, but must expire with March, June, September, or December. Subscribers will please send their orders at least *one month* in advance.

Orders may be directed to WALDEN & STOWE, Cincinnati, Chicago, and St. Louis; J. B. HILL, San Francisco, Cal.; J. P. MAGEE, Boston; J. HORNER, Pittsburgh; H. H. OTIS, Buffalo; PERKINPINE & HIGGINS, or J. B. M'CULLOUGH, Philadelphia; D. H. CARROLL, Baltimore.



### RATES FOR ADVERTISING.

EACH INSERTION.

**(New York Edition.)**

Ordinary advertisements.....$1 per line.
Less discount on six months' contract....10 per cent.
Less discount on one year's contract.....20 per cent.

Address all communications to PHILLIPS & HUNT, Publishers, 805 Broadway, New York.